

praestabilita, miraculis . . . tractantur" (pp. 81–101). In strongest terms he rejects Spinoza's opinions on cause, effect and order as philosophically untenable, medically useless and theologically dangerous.

In another essay, "De diaboli potentia in corpora, dissertatio physico-medica curiosa" (curious, indeed!), which maintains that Satan has power over the human body, Hoffmann turns against Balthasar Bekker and Spinoza whose teachings deny such influence.

See also my notes on Hoffman's *Opuscula pathologico-practica*, 1739 (370).

- 363 **Samlung** derienigen Schriften welche bey Gelegenheit des wertheimischen Bibelwerks fuer oder gegen dasselbe zum Vorschein gekommen sind, mit Anmerkungen und neuen Stuecken aus Handschriften vermehrt heraus gegeben. Frankfurt und Leipzig, 1738. [8] l., 528 p. 20 cm.

This anonymous collection of thirty-four writings pro and con Johann Lorenz Schmidt's *Die goettlichen Schriften*, 1735, the *Wertheimer Bibel* (332), was obviously published either by Schmidt himself or one of his friends. The preface is openly in his favor, and so is the arrangement of the writings. References to Spinoza appear on pp. 51 and 171.

Another collection of writings occasioned by the Wertheim Bible, Sinnhold's *Ausfuhrliche Historie* which is uncompromisingly inimical to it, appeared in 1739 (371).

- 364 **Schultens**, Albert. Oratio academica. In memoriam Hermanni Boerhavii, viri summi. Ex decreto rectoris magnifici et senatus academici habita die iv. Novembris, an. MDCCXXXVIII. Leiden: Johann Luzac, 1738. [4] l., 83, [1] p. 26 ½ cm.

In this commemorative address, Albert Schultens (1686–1750), the renowned orientalist of the University of Leiden, reviews the life and achievements of Hermann Boerhaave (1668–1738), the great physician whose fame as a teacher attracted students from all over Europe to the medical school of his university. Schultens reports (pp. 23 f., 35) why Boerhaave, originally a student of theology, turned to medicine. Repeating the story as he had heard it from Boerhaave's brother, Schultens reports that, while a divinity student, Hermann Boerhaave travelled on a Dutch canal boat and was provoked by a stupid fellow-traveller's irrational ravings against Spinoza's teachings to lose his temper and ask him whether he had ever laid eyes on Spinoza's books. The man responded by calling Boerhaave a Spinozist. Then and there Boerhaave recognized how "undesirable" a minister's career would be for him if the church produced such intolerance.

As a matter of fact, Boerhaave wrote an inaugural dissertation, *De distinctione*

mentis a corpore, in which he castigated Spinozism. Nevertheless, he was at times suspected of having Spinozistic leanings.

- 365 **Stolle**, Gottlieb. Anmerckungen ueber D. Heumanns Conspectum reipublicae literariae, allen Liebhabern der Historie der Gelahrtheit zu Liebe an den Tag gegeben. . . . Jena: Johann Meyers seel. Erben, 1738. [4] l., 1072 p., [52] l. 17 cm.

Christoph August Heumann's *Conspectus reipublicae literariae, sive via ad historiam literariam*, published first in 1718, was a small concise introduction to the history of literature. Gottlieb Stolle (295) used it in his lectures, corrected and elaborated on it, and the result of a polyhistor's effort to improve another polyhistor's modest effort was a tome of more than 1000 pages.

Stolle is the first bibliographer who recognized that the "rare" edition of the *Tractatus theologico-politicus* of 1674 is an "English edition" (681, 682).

- 366 **Weislinger**, Johann Nikolaus. Ausserlesene Merckwuerdigkeiten, von alten und neuen theologischen Marckschreyeren, Taschen-Spielern, Schleichern, Winkel-Predigern, falschen Propheten, Blinden-Fuehrern, Splitter-Richtern, Balcken-Traegeren, Mucken-Seigern, Cameel-Schlukkeren, und dergleichen, etc. . . . Erster Theil. . . . Strasbourg: Johannes Franciscus Le Roux, 1738. [23] l., 950 p., [34] l.; plates. 17 cm.

Johann Nikolaus Weislinger (1691–1755), a German Catholic priest, was the author of a number of venomous satirical writings, abounding in wild obscenities, against Luther and Lutheranism.

A brief biography of Spinoza, pp. 942–945, repeats the clichés of the Spinoza baiters such as that of Spinoza's face showing *un caractère de réprobation*. Speaking of the dying Spinoza, Weislinger says he fell into the hands of the enraged God.

See also 441.

- 367 **Wolff**, Christian. Theologia naturalis methodo scientifica pertractata. Pars prior integrum systema complectens, qua exsistentia [sic] et attributa Dei a posteriori demonstrantur (pars posterior, qua exsistentia [sic] et attributa Dei ex notionem entis perfectissimi et naturam animae demonstrantur, et atheismi, deismi, fatalismi, naturalismi, Spinosismi aliorumque de Deo errorum fundamenta subvertuntur) . . . Editio novissima emendatior. Verona: Dyonisius Ramanzini, 1738. 2 vols. [10] l., 595, [1] p.; [8] l., 388 p. 27 cm.

An Italian edition of Wolff's *Theologia naturalis* containing the refutation of Spinoza's *Ethica* (353).

- 368 **Warburton**, William. The divine legislation of Moses demonstrated, on the principles of a religious deist, from the omission of the doctrine of a future state of reward and punishment in the Jewish dispensation . . . The second edition corrected and enlarged (vol. 1 is of the first edition) . . . London: Fletcher Gyles, 1738–1741. 2 vols. in 3. 48 p., [4] l., 472 p.; 28 p., [4] l.; p. 1–357, (1); (1), p. 358–678, 72 p. 20 cm.

The divine legislation of Moses by William Warburton (1698–1779), the English critic and divine, bishop of Gloucester, and editor of Shakespeare's and Pope's works, is a daring book. It acknowledges the absence of the idea of a future life in the Old Testament, and although it makes this very omission proof of the divine origin of the Scriptures, its main thesis was pronounced "a most horrible doctrine" by its critics. Warburton detests Spinoza and he rejects the thoughts of many ancient writers as Spinozistic (vol. 1, pp. 5, 403, 417 ff., 427, 432 f.; vol. 2, pp. 374, 421, 442 f., 455, 460); nevertheless, the label of gross heresy stuck.

A German translation appeared in 1751–1753 (449).

1739

- 369 **Crousaz**, Jean Pierre de. An examination of Mr. Pope's Essay on man. Translated from the French. . . London: A. Dodd, 1739. [1] l., 8, 227, [1] p. 17 cm.

In his earlier books (198, 249, 324) Jean Pierre de Crousaz had given vent to his horror *Spinozismi*. His *Examen de l'Essay de M. Pope sur l'homme*, published in 1737 and translated into English two years later by Elizabeth Carter (1717–1806), the poetess and translator, charges Alexander Pope with speaking in his *Essay on man* like a follower of Spinoza. Verses like "All are but parts of one stupendous Whole, Whose body Nature is, and God the Soul"; or "Submit — in this, or any other sphere, secure to be as blest as thou canst bear: Safe in the hand of one disposing Pow'r, Or in the natal, or the mortal hour"; or "One truth is clear, whatever is, is right," are plain proof to Crousaz that the philosophy expressed in Pope's *Essay* is Spinozistic fatalism (pp. 16 ff., 24 ff., 84, 104 ff., 110 ff.).

Other writers, such as Louis Racine, the Abbé Jean-Baptiste Gaultier in his *Le poème de Pope, intitulé: Essay sur l'homme, convaincu d'impiété*, 1747 (416), Robert-Joseph Duhamel in his *Lettres flamandes*, 1752 and 1753–1754 (450, 455), and the Abbe Gauchat, repeated the accusation; while Pope's commentator, William Warburton, and Thomas Warton in his *An essay on the writings and genius of Pope*, 1756–1782 (481), came to Pope's defense.

- 370 **Hoffmann**, Friedrich. Opuscula pathologico-practica seu dissertationes selectiores antea diversis temporibus editae, nunc revisae & auctiores. Accedit

ejusdem auctoris Medicus politicus. . . Venice: Sebastian Coleti, 1739. [2] l., 334 p. 24 ½ cm.

In his essay "Medicus politicus," pp. 271 ff., Friedrich Hoffmann (362) defines the requirements for a good physician and states that a physician should not be an atheist, not even a subtle one of Spinoza's kind (p. 272).

- 371 **Sinnhold**, Johann Nicolaus. Ausfuehrliche Historie der verruffenen sogenannten Wertheimischen Bibel, oder derjenigen freyen Uebersetzung der fuehnf Buecher Mosis, welche unter dem Titel: Die goettlichen Schriften vor den Zeiten des Messie Jesus: Der erste Theil: worinne die Gesetze der Jsraelen enthalten sind; im Jahr 1735. zu Wertheim gedruckt worden. Nebst noethigen Registern, und einer Vorrede Sr. hochwuerdigen Magnificentz Herrn Johann Georg Walch. . . Erfurt: Johann Heinrich Nonne, 1739. [5] l., 351, [5] p. 21 cm.

Johann Nicolaus Sinnhold, a Protestant pastor, surveys the controversy about Johann Lorenz Schmidt's *Wertheimer Bibel*, 1735 (332) from 1737 to 1739, and discusses the various writings, showing a strong anti-Schmidt bias, in four instalments collected in this book.

In Sinnhold's criticism of Schmidt's translation and in his notes much is made of the assertion that Schmidt blindly followed or summarized the teachings of Spinoza (Preface, pp. 8, 97, 112, 116, 135, 248, 259, 310, 332).

See also my notes on *Sammlung derienigen Schriften*, 1738, another collection of writings about the Wertheim Bible (363).

- 372 [**Argens**, Jean Baptiste de Boyer d']. Lettres chinoises, ou correspondance philosophique, historique et critique, entre un chinois voyageur à Paris & ses correspondans à la Chine, en Moscovie, en Perse & au Japon. . . The Hague: Pierre Paupie, 1739–1740. 2 vols. [12] l., 240 p.; [4] l., 240 p. 15 ½ cm.

The *Lettres chinoises* are another of the collections of fictitious correspondences written by d'Argens (340) to criticize life and letters in France. This first edition contains the letters as they originally appeared twice a week. In vol. 1, pp. 106–112, one of the fictitious correspondents, Sioeu-Tcheou, compares the Chinese concept of the "Li" with Spinoza's "Substance."

- 373 **Argens**, Jean Baptiste de Boyer d'. The Jewish spy: being a philosophical, historical and critical correspondence, by letters which lately pass'd between certain Jews in Turkey, Italy, France, etc. Translated from the originals into French . . . and now done into English. London: D. Browne, 1739–1740. 5 vols. Portrait, frontispiece, 12, 303, [45] p.; 12, 312 p., [24] l.; 16, 322 p., [29] l.; 19, [1], 317 p., [17] l.; 24, 368 p., [13] l. 16 cm.

The English translation of D'Argens' *Lettres Juives* (340).

The passages on Spinoza, a few more than in the earlier French edition, are found in vol. 1, pp. 244–246; vol. 2, p. 45; vol. 3, pp. 11, 53, 55–56.

1740

- 374 **Bayle, Pierre.** Dictionnaire historique et critique . . . Cinquieme edition, revue, corrigée, et augmentée. Avec la vie de l'auteur, par Mr. Des Maizeaux. Tome quatrieme. Q–Z. Amsterdam, etc.: P. Brunel, etc., 1740. [2] l., 804 p. 40 cm.

The last volume of this fifth edition contains Bayle's Spinoza article (117, 141) in corrected and augmented form.

- 375 **Budde, Johannes Franz.** Traité de l'athéisme et de la superstition, par feu Mr. Jean-François Buddeus . . . avec des remarques historiques et philosophiques. Traduit en françois par Louis Philon . . . et mis au jour par Jean-Chretien Fischer. Amsterdam: Pierre Mortier, 1740. [2] l., portrait, [14] l., 368 p., [10] l. 19 cm.

A French translation of Budde's *Theses theologicae de atheismo et superstitione*, 1717 (231) brought up-to-date by J. Chr. Fischer.

- 376 **[Edelmann, Johann Christian].** Moses mit aufgedeckten Angesichte von zwey ungleichen Bruedern, Lichtlieb und Blindling beschauet nach Art der unschuldigen Wahrheiten in einem freymuethigen Gespraech abgehandelt, und Licht- und Klarheit-liebenden Gemuethern zu Gott geheiligter Bewundrung und Ergoetzung vorgestellt . . . Erster Anblick. (Zweyter Anblick: Moses mit aufgedecktem Angesichte von vorigen beyden Bruedern betrachtet, die bei Gelegenheit der mosaischen Erzehlung von der Schoepffung, zu immer groesserer Verherrlichung des grossen Nahmens Gottes von der Ewigkeit der Welt freymuethig mit einander discurren . . . Dritter Anblick: Moses mit aufgedecktem Angesichte von schon bekannten beyden Bruedern noch ferner beschauet, die bey Gelegenheit der weitem Betrachtung der sogenannten Schoepffung, von der anjetzt so sehr belobten besten Welt freymuethig mit einander discurren. . . [Frankfurt: Eichenberg, 1740]. 3 vols. [8] l., 143 p.; 172 p.; 174 p. 17 cm.

The three volumes of his *Moses mit aufgedeckten Angesichte* are the first work of Johann Christian Edelmann (357) which fully reveals the influence of Spinoza. In his *Selbstbiographie* (ed. Dr. Carl Rudolph Wilhelm Kloss, Berlin, 1849, p. 350) Edelmann describes how on June 24, 1740 he received a copy of the *Tractatus theologico-politicus* which a friend had bought for him with other rare books at an auction in Berlin and how the book of the "honest Spinoza" opened his eyes to the "shaky condition the Bible was in."

Aware of the revolutionary stand he was about to take and of the risks to

which he would expose himself, Edelmann set out to incorporate his new insights in books of his own. In November 1740 he finished the first volume of his *Moses*, a few days before Christmas of that year the second and third. A friendly printer in Frankfurt secretly rushed the books through the presses; nevertheless, all but fifty copies of the second and third parts were confiscated by the authorities.

The first *Anblick*, clearly following Spinoza's precepts, demolishes the orthodox view of the Bible as a divinely inspired book; the second discusses God and creation according to Spinoza's *Ethica*; and the third rejects Leibnitz' and Wolff's concepts of the world in favor of a Spinozistic view of the world as necessary and eternal.

The second part, pp. 120 ff. (see also pp. 148 ff., 168 ff.) contains an inspired vindication of Spinoza. Spinoza taught, Edelmann writes, that "God is essentially ever-present in all things," that He is "the being and the essence of all things" – how wrong to call Spinoza an atheist! This part also contains reprints of the three *Chartequen* by Matthias Knutzen (19).

- 377 **[Frederick II, King of Prussia].** Anti-Machiavel, ou essay de critique sur le Prince de Machiavel. Publié par Mr. de Voltaire. Copenhagen: Jaques Preuss, 1740. 15, [1], 214, [1] p. 19 ½ cm.

In his *Anti-Machiavel* Frederick the Great (1712–1786) shows himself as the enlightened philosopher of state who propounds that, instead of being the absolute master of the people, the ruler be their first servant and an instrument for their felicity. This ideal is developed in contradiction to Machiavelli whom Frederick pictures as an immoral monster justifying tyrants.

As Frederick puts it, Machiavelli is to morality as Spinoza is to religious faith; Spinoza tried to overthrow religion and Machiavelli attempted to destroy morality by corrupting politics (p. vi).

A considerably enlarged edition appeared in 1741 (388), a critical one in 1743 (400).

- 378 **Hoffmann, Friedrich.** Opuscula theologico-physico-medica seu scripta selectiora antea diversis temporibus edita nunc revisa correctata et aucta. . . Halle: Renger, 1740. [4] l., 236 p. 20 cm.

A collection of various essays by Friedrich Hoffmann containing, among others, two previously discussed essays, namely *De potentia diaboli in corpora* and *De fato physico & medico* (362).

- 379 **[Mandeville, Bernard de].** La fable des abeilles, ou les fripons devenus honnetes gens. Avec le commentaire, où l'on prouve que les vices des particuliers tendent à l'avantage du public. Traduit de l'anglois sur la sixième edition. London:

Aux depens de la Compagnie, 1740. 4 vols. [1] l., 22, 333 p.; [1] l., 267 p.; [1] l., 48, 282 p.; [1] l., 270 p. 15 1/2 cm.

The first French translation of Mandeville's *Fable of the bees* (531).

- 380 **Voltaire**, François Marie Arouet de. La métaphysique de Neuton, ou parallèle des sentiments de Neuton et de Leibnitz. . . . Amsterdam: Jaques Desbordes, 1740. [3] l., 71 p. 19 1/2 cm.

François Marie Arouet de Voltaire (1694–1778), the French *philosophe*, maintains in this little book, a supplement to his popular exposition of Newton's philosophy, *Elémens de la philosophie de Neuton*, 1738, that Spinoza's philosophy was the necessary result of the Cartesian system (p. 3 f.).

- 381 **Wolff**, Christian. Uitvoerig bericht over alle de schriften van verscheide deelen der wysgeerte . . . In't neerduitsch overgebracht door Joan. Christoffel van Sproegel, Med. Doct. Amsterdam: Janssoons van Waesberge, 1740. Frontispiece, 12 p., [1] l., 639 p. 18 1/2 cm.

A Dutch translation of Christian Wolff's *Ausführliche Nachricht von seinen eigenen Schrifften, die er in deutscher Sprache von den verschiedenen Theilen der Welt-Weisheit herausgegeben*, Frankfurt am Main, 1726, which discusses on pp. 13 ff., 148 ff., and 203 ff. some writings related to the Wolff-Lange controversy (265, 266, 272–274, 280, 285, 286, 329, 338, 343, 349, 351).

- 382 **Calmet**, Antoine Augustin. Biblische Untersuchungen, oder Abhandlungen verschiedener wichtigen Stuecke, die zum Verstande der heil, Schrift dienen. Aus dem Franzoesischen uebersetzt. Mit Anmerkungen und einer Vorrede versehen von Johann Lorenz Mosheim. (Erster, zweyter Teil: zweyte Auflage). Bremen: Nathanael Saurmann, 1744 (vols. 1 and 2), 1740–1747. 6 vols. [16] l., 382 p.; [2] l., 488 p., [1] l.; [2] l., 386, [1] p.; [2] l., 452 p.; [2] l., 418, [1] p.; [2] l., 244 p. 17 cm.

The *Biblische Untersuchungen* is the German translation of considerable part of the *Commentaire littéral sur la Bible* (1707–1716) by Antoine Augustin Calmet (1672–1757), French Benedictine and Biblical exegete. Calmet knows Spinoza's *Tractatus theologico-politicus* well and disputes at length Spinoza's refutation of miracles (vol. 2, pp. 4 ff.; vol. 3, pp. 6 ff., 16).

- 383 **Wolff**, Christian. Vernuenfftige Gedancken von Gott, der Welt und der Seele des Menschen, auch allen Dingen ueberhaupt . . . (vol. (1): Neue Auflage hin und wieder vermehret; vol. 2: Die vierde Auflage, hin und wieder vermehret). Halle: Renger, 1752; Frankfurt: Johann Benjamin Andreae and Henrich

Hort, 1740. 2 vols. Frontispiece, [31] l., 672 p., [15] l., 16 p.; frontispiece, [7] l., 675, [45] p. 17 cm.

Christian Wolff (265), accused by the orthodox of being a Spinozist and atheist, uses the second volume of the *Vernuenfftige Gedancken von Gott* to show that the first volume implicitly refuted all heterodox views.

His concept of the possible, Wolff points out, separated him from Spinoza and other fatalists (vol. 2, pp. 12–14); he avoided Spinozism by keeping apart God and nature (pp. 396–398); his concept of the supernatural removed him from Spinoza (pp. 401–403); in distinct difference from Spinoza he rejected fatalism (p. 626); and by denying that God is the cause of sin and evil he hit at the core of Spinoza's teachings (p. 645 f.).

1741

- 384 **[Baumgarten, Alexander Gottlieb]**. Philosophische Brieffe von Aletheophilus. Frankfurt und Leipzig, 1741. [4] l., 108 p. 19 1/2 cm.

Alexander Gottlieb Baumgarten (1714–1762) was one of the most influential disciples of the philosopher Johann Christian Wolff. He was the founder of *Aesthetik*, aesthetics as a philosophical and systematic science, and wrote the popularizing *Philosophische Brieffe* shortly after he became professor of philosophy at the University of Frankfurt on-the-Oder. They appeared in four-page weekly installments, twenty-six of them altogether.

The first letter deals with the current prejudices against Wolff and his philosophy, and shows that those who regard the Wolffians as Spinozists know nothing about Spinoza (pp. 1 ff.). The twenty-eighth letter (on the Herrenhutions) states that in the twentieth chapter of the *Tractatus theologico-politicus*, Spinoza sounds almost Lutheran.

- 385 **Bayle**, Pierre. Historisches und kritisches Woerterbuch, nach der neuesten Auflage von 1740 ins Deutsche uebersetzt; auch mit einer Vorrede und verschiedenen Anmerkungen (vol. 2: mit des beruehmten Herrn Maturin Veyssiere la Croze und verschiedenen andern Anmerkungen; vol. 3 and 4: mit des beruehmten Freyherrn von Leibnitz und Herrn Maturin Veissiere la Croze, auch verschiedenen andern Anmerkungen) sonderlich bey anstoessigen Stellen versehen, von Johann Christoph Gottscheden . . . Nebst dem Leben des Herrn Bayle vom Herrn Desmaizeaux. Leipzig: Bernhard Christoph Breitkopf, 1741–1744. 4 vols. [8] l., 128, 736 p., [2] l.; [5] l., 957, [3] p.; [4] l., 843 p.; [4] l., 727, [143] p. 39 cm.

A German translation of the edition of 1740 of Bayle's *Dictionaire* (374). Johann Christoph Gottsched (359), the translator, annotated Bayle's articles, particularly when he felt they were not sufficiently in line with accepted Protestant thought. Bayle's stance with respect to Spinoza in general pleased Gottsched. The first and third of his three long annotations (vol. 4, pp. 267, 275, 279) deal with books which Gottsched deems Spinozistic: Boulainvilliers' *Refutation des erreurs de Benoit Spinoza*, 1731 (315) is branded as a cunning trick to publicize Spinoza's teachings and the Christian Gabriel Fischer's *Vernuenfftige Gedanken von der Natur*, 1743 (399), is denounced as containing "a subtle and hidden Spinozism." The second annotation blames Bayle for emphasizing too strongly the difficulties of *creatio ex nihilo* and thus lending support to those "who fancy Spinozistic follies."

- 386 **Bayle**, Pierre. Verschiedene Gedanken bey Gelegenheit des Cometen, der im Christmonate 1680 erschienen, an einen Doctor der Sorbonne gerichtet. Aus dem Franzoesischen uebersetzt, und mit Anmerkungen und einer Vorrede ans Licht gestellet von Joh. Christoph Gottscheden. . . . Hamburg: sel. Felginers Wittwe und J. C. Bohn, 1741. [24] l., 922 p., [11] l. 17 1/2 cm.

A German translation of Pierre Bayle's *Pensées diverses, écrites à un Docteur de Sorbonne, à l'occasion de la Comète* (45) by Johann Christoph Gottsched, whose German translation of Bayle's *Dictionaire* also appeared in 1741 (385). Gottsched rejects Bayle's gossip report on Spinoza's death by quoting the authoritative one by Jean Colerus (pp. 654–657).

- 387 [**Formey**, Johann Heinrich Samuel]. La belle Wolfienne: avec deux lettres philosophiques; l'une, sur l'immortalité de l'ame; et l'autre, sur l'harmonie préétablie. (Vol. 2: avec un Discours sur la morale des Chinois, traduit de Mr. Wolf). The Hague: Veuve de Charles Le Vier, 1741. 2 vols. [2] l., 188 p., [6] l.; [2] l., 87 p., [3] l., 76 p., [1] l. 15 cm.

Johann Heinrich Samuel Formey (1711–1797), professor at the Collège Français in Berlin and later secretary of the Berlin Academy of Sciences, proudly served as one of Christian Wolff's popularizers. Blending Leibnitz-Wolffian philosophy with ideas of Locke and Hume, he wrote numerous French books and essays to present German enlightenment. His chatty *La belle Wolfienne* was designed to explain Wolff's philosophy to those of Berlin's society for whom Gottsched's interpretations were not popular enough.

Formey denounces Spinoza's philosophy as monstrous and impious (p. 27) and for abusing the mathematical method (pp. 29 f.). Disgusted with Judaism and Spanish scholasticism Spinoza, according to Formey, became an atheistic

metaphysician (vol. 2, p. 32), whereas Wolff's teachings always show a marked difference from Spinoza's (vol. 2, pp. 57–61).

- 388 [**Frederick II**, King of Prussia]. Examen du Prince de Machiavel, avec des notes historiques & politiques. Troisième édition enrichie de plusieurs pièces nouvelles & originales, la plupart fournie par M. F. de Voltaire. . . . The Hague: Jean van Duren, 1741. 2 vols. [2] l., 60, 248 p.; [2] l., 322 p. 21 cm.

A considerably enlarged third edition of *Anti-Machiavel*, 1740 (377).

1742

- 389 **Ansaldi**, Castro-Innocente. De principiorum legis naturalis traditione ad Carolum Polinum S. Martini abbatem. Milan: Joseph Richinus Malatesta, 1742. [1] l., frontispiece, [22] l., 413 p. 26 1/2 cm.

Castro-Innocente Ansaldi (1710–1779) lived the meditative life of the scholarly priest only at rare intervals. Conflicts with church and secular authorities caused him to move all over Italy, teaching at many of her universities or writing his books in a multitude of monasteries.

His book on the tradition of natural law contrasts Spinoza's system of necessity with Plato's philosophy (pp. 24–26), and presents a comprehensive critique of Spinoza's teachings (pp. 60–79; see also pp. 46, 101, 224, 352).

- 390 [**Burnet**, Gilbert; **Robert Parsons**; etc.] Onderscheid tusschen die God diend en niet diend, uit drie egte gedenkstukken rakende het einde van den Grave van Rochester en noog een ander Engelsch edelman, in 't Engelsch geschreven, en nu op nieuw vertaalt of oversien. Mitsgaders nog uit eenen gewigtigen, noit voor desen uitgegevenen brief van een voornaam Hollandsch heer, aan een ongelukkig wysgeer; mede eindelyk uit een voorbeeld van eigene ontmoeting voorgedragen . . . door Hendrik Velse. . . . Rotterdam: Jan Daniel Beman, 1742. [22] l., 415 p. 15 1/2 cm.

When the English poet and courtier John Wilmot Earl of Rochester (1647–1680) was near death, he asked Gilbert Burnet (1643–1715), the divine and historian, to come to his sickbed and, anxious to repent, communicated to him the story of his licentious life and his philosophical reasons for adhering to it. Burnet shortly thereafter published his discussion with the nobleman under the title *Some passages of the life and death of John Earl of Rochester. Written at his desire, on his death-bed . . . containing more amply their conversations on the great principles of natural and revealed religion*. Its Dutch translation

together with the translation of the sermon preached at the funeral by Robert Parsons (1647–1714) and a few other related pieces form the contents of Hendrik Velse's collection.

Rochester's pre-conversion views bear some similarity to Spinoza's opinions. Both disapprove of revealed religion and miracles, an anthropomorphic God, a morality supernaturally founded, and the biblical account of creation. Thus it is not surprising that Spinoza's *Opera posthuma* are made responsible for the poet's sinful life (Hendrik Velse's dedication to Joannes Stael; see also p.377).

- 391 **Gottsched**, Johann Christoph. *Programma v. ad recolendam . . . Ioannis Christiani Geieri, . . . d. xxiii. Iun. . . . memoriam ea qua decet humanitate invitat, et programmata sua nupera, ab obiectionibus adversarii cujusdam vindicat, Ioannes Christophorus Gottschedius. . . .* Leipzig: B. C. Breitkopf, 1742. 12 p. 21 ½ cm.

In this memorial oration Gottsched defends his earlier "programs" of 1738 (359–361) against their critics, in particular Christian Gottlieb Kluge, who had pointed out that, while trying to clear the philosophies of Leibnitz and Wolff of Spinozism, Gottsched had disproved grounds on which this accusation had never been based.

- 392 **Gottsched**, Johann Christoph. *Programma vi. quo ad audiendas orationes tres in memoriam scil. Henricianam, Riedelianam atque Seyfertianam proxima xxii Decembris. mdccxlii. . . . et quidem ex mandato clementissimo simul habendas invitat et in tela dudum coepta pergit . . . Io. Christoph. Gottsched . . .* Leipzig: Breitkopf, (1742). 16 p. 23 cm.

Another *programma* supplementing Gottsched's three memorial orations of 1738 (359–361) to show that the definitions and axioms of Spinoza differ from those of the Leibnitz-Wolffian school.

- 393 **Gottsched**, Johann Christoph. *Programma vii. quo ad promotionem baccalaureatem . . . die xxix. Dec. mdccxlii. . . . invitat simulque argumentum hactenus pertractatum concludit . . . Io. Christoph. Gottsched. Leipzig: Breitkopf, (1742). 12 p. 23 cm.*

This baccalaureate oration concludes the argument of Gottsched's previous orations of 1738 and "programs" of 1742 (359–361, 391, 392) that there are no similarities between Spinoza and the Leibnitz-Wolffian philosophy.

- 394 **Wolff**, Christian. *Natuerliche Gottesgelahrtheit nach beweisender Lehrart abgefasst. Erster Theil den ganzen Lehrbegriff in sich haltend darin die*

Wirklichkeit und Eigenschaften Gottes aus Betrachtung der Welt bewiesen werden. Ins Deutsche uebersetzt von Gottlieb Friedrich Hagen . . . (Zweyter Theil, darin die Wirklichkeit und Eigenschaften Gottes aus dem Begriff des vollkommensten Wesens und der Natur der Seele bewiesen, wie auch die Gruende der Gottesverleugnung Deisterey, Fatalisterey, Spinozisterey und andern schaedlichen Irrthuemer von Gott ueber den Hauffen gestossen werden . . .). Halle: Rengerische Buchhandlung, 1742–1744 (1745). 2 vols. [14] l., 341, [1], 454, [1], 364 p., [14] l.; [8] l., 400, [1], 342, 124 p., [10] l. 21 cm.

German translation from the Latin of Wolff's *Theologia Naturalis* (353, 367). Wolff's refutation of Spinoza – Hagen, the translator, calls him "Spinoz" – is found in vol. 2, §§ 671–716.

1743

- 395 **Baumeister**, Friedrich August. *Philosophia definitiva hoc est definitiones philosophicae ex systemato celeb. Wolfii in unum collectae succinctis observationibus exemplisque perspicuis illustratae . . . Editio sexta, aucta et emendata. . . .* Wittenberg: Johann Joachim Ahlfeld, 1743. [1] l., 254 p., [13] l. 17 cm.

Friedrich Christian Baumeister (1709–1785), rector of the Gymnasium of Goerlitz, was a prolific writer of textbooks on the philosophy of Christian Wolff. In his *Philosophia definitiva*, a collection of Wolffian definitions, he includes some definitions of Spinoza and Spinozism (pp. 211 f., 135, 208).

- 396 **Bilfinger**, Georg Bernhard. *De origine et permissione mali praecipue moralis commentatio philosophica.* Tuebingen: C. H. Berger, 1743. [8] l., 496 p. 17 cm.

In this book on the origin and acceptability of evil, Bilfinger (253) discusses the problem of evil in the context of Spinoza's discussion of necessity (pp. 307–310).

- 397 **Crusius**, Christian August. *Dissertatio philosophica de usu et limitibus principii rationis determinantis vulgo sufficientis. . . .* Leipzig: Langenheim, 1743. [4] l., 46, [1] p. 22 ½ cm.

Christian August Crusius (1715–1776), professor of philosophy in Leipzig, in this dissertation for admittance to academic teaching, rejects the formulation and sense Leibnitz and Wolff had given to the "principle of sufficient reason." Instead, Crusius formulates a different criterion, namely "what cannot be thought of as false is true; what is unthinkable is false." Against this background, Crusius discusses Spinoza's notions of fate and determination (pp. 8 ff.).

- 398 **Edelmann**, Johann Christian. *Die Goettlichkeit der Vernunft, in einer kurzen Anweisung zu weiterer Untersuchung der aeltesten und vornehm-*

sten Bedeutung des Wortes λογος, nebst einigen, in diese Materie einschlagenden Briefen, und einem Anhang, Von der Vernunftmaessigkeit des Christenthums, allen nach einer vernuenfftigen lautern Milch begierigen, und nach der Wiederherstellung eines vernuenfftigen Gottesdienstes schon lange im Verborgenen seufftzenden Gemuethern zur Ermunterung, den unbekannten Gott etwas naeher kennen zu lernen . . . [Hachenburg, 1743]. 607 p., [28] l. 17 cm.

A savage crescendo of Edelmann's earlier writings, even of his Spinozistic *Moses mit aufgedeckten Angesichte* of 1740 (376), *Die Goettlichkeit der Vernunft* goes to the limit in attacking the sacred nature of the Bible. Using language with a violence rarely used by earlier heretics and certainly not found in Spinoza's writings, Edelmann calls the Bible an idol (p. 55) never dictated by God (pp. 410, 494), a book crudely falsified by the church (p. 483) whose sects use it as a "thieves' lantern" (p. 14). It is Reason, which is an emanation and part of the divine essence, and not the Bible, from which all truth and the wisdom of God flow.

Edelmann states that Spinoza, misinterpreted by many (p. 71 f.), clearly understood the "free necessity of God" (p. 279), the fact that all creatures are merely a shadow of God who is the sole essential being (pp. 360 f.) and that it is impossible for God to assume human nature (pp. 562 f.).

- 399 [Fischer, Christian Gabriel]. Vernuenfftige Gedanken von der Natur, was sie sey? Dass sie ohne Gott und seine allweise Beschraenkung unmaechtig sey? Und wie die einige untheilbare goettliche Kraft, in und durch die Mittelursachen, nach dem Maass ihrer verliehenen Wuerkbarkeit oder Tuechtigkeit, hie in der Welt alles alleine thaetig wuerke? Durch fleissiges Nachsinnen, ueberlegen und schliessen gefasset und zur Verherrlichung goettlicher Majestaet, auch Foerderung wichtiger Wahrheiten herausgegeben von einem christlichen Gottes-Freunde. N.p., 1743. [8] l., 746 p., [15] l. 18 ½ cm.

Christian Wolff was not the only one who was banned from Prussia because he taught Wolffian philosophy (see 273). In 1725, the Prussian king inflicted the same punishment on Christian Gabriel Fischer (1683–1751), professor of physics at the University of Koenigsberg. Exiled from his country, he went to Danzig; only in 1737 he was allowed to return.

The *Vernuenfftige Gedanken von der Natur* which Fischer published six years after he returned was carefully clothed in pious disguise. Although the author called himself a "Christian friend of God" writing for the "glorification of the majesty of the divine," he could not conceal the true character of his book (385). True, Fischer's book contains passages openly critical of Spinoza (for example, pp. 10 ff., 40, 43, 58, 71), but its main direction, as the reference

to Spinoza in the preface indicates, is toward a Spinozising Wolffianism. All creatures are *modi* of the one substance; the power of God is indivisible and inseparable; all activity in the world is God's; etc.

The publication caused such a commotion that the military had to be called. The book was confiscated and immediately became a rarity. Fischer, a man of courage who did not give up easily, spoke up against censorship and sued the preachers who had denounced his book, although without success.

- 400 [Frederick II, King of Prussia]. Examen du Prince de Machiavel, avec des notes historiques & politiques, nouvelle edition, où l'on a mis au bas, par des renvois, en forme de notes, les diverses leçons de toutes les editions précédentes, enrichie de plusieurs pieces originales touchant l'impression de cet ouvrage. The Hague: aux dépens de la Compagnie, 1743. [2] l., 60, 485 p. 15 ½ cm.

A critical edition of the *Anti-Machiavel* (377).

1744

- 401 [Argens, Jean Baptiste de Boyer d']. Memoires secrets de la république des lettres, ou Le théâtre de la vérité. . . . Amsterdam: Neaulme, 1744. 7 vols. [2] l., 370 p.; [2] l., 383 p.; [2] l., 412 p.; [2] l., 416 p.; [1] l., 350 p.; [2] l., 379 p.; [1] l., 342 p., [1] l. 14 cm.

These volumes of *Mémoires* are, like most of the other writings of d'Argens (340), medleys of literary information and comment gathered from many sources and tied together by their author's enlightened slant.

While drawing a parallel between the ancient philosophers and Spinoza, d'Argens presents the latter's views on substance as a first principle of things (vol. 2, pp. 248–262) and on the nature of the soul (ibid., pp. 321–331). He finds two kinds of Spinozism in the history of philosophy, one material, the other spiritual (vol. 3, pp. 75 ff., 399). And like most any enlightener he praises Spinoza for having lived honestly and frugally like a true *philosophe* (ibid. pp. 405 f.).

A revised edition of this work appeared in 1765 under the title *Histoire de l'esprit humain* (500).

- 402 Leibnitz, Gottfried Wilhelm. Theodicee, das ist, Versuch von der Guete Gottes, Freyheit des Menschen, und vom Ursprunge des Boesen, bey dieser vierten Ausgabe durchgehends verbessert, auch mit verschiedenen Zusaetzen und Anmerkungen vermehrt von Johann Christoph Gottscheden . . . Statt einer Einleitung ist die Fontenellische Lobschrift auf den Herrn von Leibnitz von neuem uebersetzt. Hannover und Leipzig: sel. Nicol. Foerster und Sohns Erben, 1744. Portrait, [12] l., 64, 843, [53] p. 18 ½ cm.

The *Essays de théodicée sur la bonté de Dieu, la liberté de l'homme et l'origine du mal* (1710) by Leibnitz (241), a "vindication of God" necessitated by the world's evils, is his most popular work although one of minor philosophical value. It contains interesting observations on Spinoza and Spinozism; the German translator, Johann Christoph Gottsched (359) added to some of these observations notes of his own. Their remarks deal with Spinoza and Hobbes (pp. 40 f.); Wachter, Spinoza and the Cabala (pp. 64 f.); Meyer's *Philosophia S. Scripturae interpres* (3) (p. 71); Spinoza and necessity (Gottsched's note on Boulainvillier's *Réfutation de Spinoza*) (315) (pp. 373 ff.); Spinoza's concept of *natura* (pp. 581 ff.); Bredenburg's and Kuyper's writings against Spinoza (21), (pp. 584 ff.); the pseudo-Spinozistic *De iure ecclesiasticorum* (1) (pp. 587 ff.); Spinoza and Franciscus van den Enden (p. 589); *substantia* and *modi* (pp. 604 ff.); Spinoza and Descartes (p. 611).

1745

- 403 [Buonafede, Appiano]. *Ritratti poetici, storici, e critici di varj uomini di lettere di Appio Anneo de Faba Cromaziano*. Naples: Giovanni di Simone, 1745. 312 (misprinted as 112) p. 19 cm.

Appiano Buonafede (1716–1793) was professor of theology in Naples and, in his day, was Italy's most popular historian of philosophy. The *Ritratti*, which appeared under an anagram of his name, is a collection of poems about philosophers and other literary and scientific celebrities, such as Aretin, Ariost, Descartes, Copernicus, Milton, and Newton, followed by biographical and interpretative comments. The poem and the notes on Spinoza, "dirty author of an obscure Spinozism" (pp. 273–277), disclose nowhere even a trifle of understanding.

- 404 Crusius, Christian August. *Entwurff der nothwendigen Vernunft-Wahrheiten wiefern sie den zufaelligen entgegen gesetzt werden*. Leipzig: Johann Friedrich Gleditsch, 1745. Frontispiece, [15] l., 948, [29] p. 17 cm.

In this book Crusius (397) develops a system of metaphysics as "a science of necessary rational truths as opposed to accidental ones." His presentation of a "theoretical natural theology" gives him the opportunity to delineate different kinds of atheism, among them Spinozistic atheism (pp. 428 ff.).

- 405 Houtteville, Claude-François. *Erwiesene Wahrheit der christlichen Religion durch die Geschichte nebst einer Vorrede Sr. Hochwuerden Herrn Siegmud Jacob Baumgartens*. . . . Frankfurt und Leipzig: Christian Heinrich Cuno, 1745. Frontispiece, [31] l., 954 p., [25] l. 21 ½ cm.

A German translation of Houtteville's *La religion chrétienne prouvée par les faits*, 1722 (257).

The preface by Siegmund Jacob Baumgarten (434) tells of the attacks to which Houtteville was subjected, mainly because of his relatively liberal notion of miracles; he was even called a Spinozist. The translation follows the edition of 1740, in which Houtteville clarified his position. It also contains a letter of 1722 in which Houtteville defended his stand. Yet Baumgarten, unconvinced, states his opposition to the way Houtteville deals with Spinoza's concept of miracles.

- 406 [La Mettrie, Julien Offroy de]. *Histoire naturelle de l'âme, traduite de l'anglois de M. Charp, par feu M. H** de l'Académie des sciences, &c. . . . The Hague: Jean Neaulme, 1745. [6] l., 398 p. 16 ½ cm.*

The works of Julien Offroy de La Mettrie (1709–1751), the French physician and philosopher, represent in the opinion of some of his interpreters the most coherent development of neo-Spinozism. The *Histoire naturelle de l'âme*, his first book and one of La Mettrie's principal works, was condemned to be burnt; its outspoken materialism made its author an outcast.

The book contains a few casual references to Spinoza (pp. 76, 150 f.) and in the annotations (pp. 251 ff.) a more detailed discussion of him — all strongly critical. The annotations further contain (pp. 248 f.) La Mettrie's views on Boerhaave's alleged Spinozism (364). The footnotes appear enlarged in La Mettrie's *Oeuvres philosophiques*, 1774 (537) as part of a separate section, *Abrégé des systèmes*. In that context La Mettrie shows a measure of open identification with Spinoza.

- 407 Rues, Simon Friedrich. *Tegenwoordige staet der Doopgezinden of Mennoniten, in de Vereenigde Nederlanden; waeragter komt een Berigt van de Rynsburgers of Collegianten . . . In't hoogduitsch beschreven . . . Vertaelt en met aentekeningen ter ophelderinge van eenige byzonderheden vermeerderd*. Amsterdam: F. Houttuyn, 1745. 14 p., [1] l., 330 p., [1] l. 21 ½ cm.

Rues' book on the present state of the Mennonites in the Netherlands, translated from German into Dutch, contains a report on the *Collegiants* of Rijnsburg, the group with whom Spinoza had lived for some time (pp. 274–330). Specifically, it deals with Johannes Bredenburg (21), Abraham Lemmermann, and Frans Kuiper (24) for whom Spinozism became an issue (pp. 298 ff.). Simon Fridrich Rues, a German theologian of the Lutheran faith, based this book on evidence and research he had gathered during a stay in Holland.

- 408 Stiebriz, Johann Friedrich. *Wolfische Gedancken von Gott, dessen Eigenschaften u. Wercken: mit Anmerckungen erlaeutert und wider allerley Einwuerffe vertheidiget*. Halle: Carl Herrmann Hemmerde, 1745. [10] l., 204 p. 17 cm.

Stiebriz' book is a running commentary on Christian Wolff's *Vernuenfftige Gedancken von Gott* (383), an elaboration as well as a refutation of its critics. It

is the kind of book and the kind of discussion of Spinoza (pp. 38, 103, 105) one expects in a Wolffian textbook; Stiebriz, a professor at the University of Halle, was a docile follower of Wolff.

1746

- 409 [Diderot, Denis]. *Pensées philosophiques*. . . The Hague: Aux dépens de la Compagnie, 1746. Frontispiece, [1] l., 136 p., [6] l. 15 ½ cm.

Paul Vernière (in *Spinoza et la pensée française*, 1954, vol. 2, pp. 563 ff.) has established that Denis Diderot (1713–1784), the French man of letters and encyclopedist, used in his *Pensées philosophiques* three themes directly derived from Spinoza's *Tractatus theologico-politicus* and from clandestinely distributed Spinozistic manuscripts. They are his rejection of "divine anthropomorphism" as being more injurious to God than atheism; his defense of the supremacy of civil power over religion; and his vindication of biblical criticism.

- 410 Edelmänn, Johann Christian. Abgenoethigtes jedoch andern nicht wieder aufgenoethigtes Glaubens-Bekenntniss. Aus Veranlassung unrichtiger und verhutzter Abschriften desselben, dem Druck uebergeben, und vernuenfftigen Gemuethern zur Pruefung vorgeleget von dem Auctore. (Neuwied), 1746. 328 p., [24] l. 20 ½ cm.

Upon the publication of his *Moses mit aufgedeckten Angesichte*, 1740 (376) and *Die Goettlichkeit der Vernunft*, 1743 (398), Edelmänn became the target of violent attacks by the clergy and civil authorities. He was safe while he lived in Berleburg and Hachenburg under the protection of an enlightened count. But when, in 1744, he moved to Neuwied, the consistory of the town asked him to submit his credo in writing. He complied on September 14, 1745. Soon distorted versions were circulated, doing Edelmänn great harm. For this reason he decided to publish his credo as he had submitted it — it was only a few pages long — and to further clarify his stand by annotating it copiously.

For obvious reasons the *Glaubens-Bekenntniss* is not as outspoken as Edelmänn's books which preceded it, but to the authorities it was bold enough to have the executioner burn it. Indeed, it does say that God "in the light of reason is one eternal, immutable, most perfect being and essence present in all things" (p. 26) and that his unlimited essence cannot be expressed in the limited figure of one or several persons according to somebody's fantasy (p. 33). It asserts that since sincere and impartial scholars had determined that not one letter of the original Scriptures had remained untouched, the Bible cannot serve as a guide (pp. 46 f.). No wonder Edelmänn's book reconfirmed the belief

that he was a dangerous Spinozist. Edelmänn quotes Spinoza and other Jews who regard the biblical report on the creation of the world as a fable (pp. 229 f.) and cites (pp. 288 ff.) Adriaen Koerbagh's *Een bloemhof*, 1668 (4) and Friedrich Wilhelm Stosch's *Concordia rationis et fidei*, 1692 (674), both Spinozistic works (see my notes).

- 411 Noordkerk, Herman. Pleitreden voor Deurhofs Job, saakelyk dus uytgesproken, in het repliecq door den heer advocaat Hermanus Noordkerk, ter zaake van appel, voor de volle bank der edele achtbare heeren schepenen der Stad Amsteldam. Van elf tot half twee uren, op Dingsdag 14 Mey 1743. Vermeerderd met two uytwydingen over de Arrianery en de eerstgeboorne, benevens het vonnis, en't verdrag tot afdoening der saak, met andere verschikkingen en byvoegsels, door den toehoorder, en in drukgever, Eysbrant Nergens. Hebbende de eerste druk beschaafd, en meest gevolgd in den tweeden druk, met verbetering van wel 300 fouten. Harlingen: Folkert van der Plaats, 1746. Portrait, [1] l., 48 p. 19 ½ cm.

Wilhelm Deurhof (1650–1717) was a Dutch layman whose theological books (van der Linde, nos. 190–207), representing a strange blend of rationalism and mysticism, were the cause of controversy for over sixty years. He and his followers were accused of Spinozistic leanings and rumor had it that he owned a manuscript copy of Spinoza's *Ethica* two years before publication.

In 1741, a book of his was posthumously published entitled *Het voorbeeld van verdraagzaamheid onder de goddelyke bezoeken, vertoond in de uitlegging en verklaring van het boek Jobs*. During its printing the authorities of Amsterdam confiscated the second part of the book. A legal suit ensued. *Pleitreden* contains the arguments in favor of Deurhof's *Job* as presented by the attorney Herman Noordkerk (1702–1771) before a jury of Amsterdam citizens. The story of the confiscation is told on pp. 43 ff. Noordkerk, a great trial lawyer, shows that the prohibitions of 1674 and 1678 against Spinoza's *Tractatus* and *Opera posthuma* which the authorities had cited (36, 259, 305), were not applicable to Deurhof's *Job* (pp. 7, 9, 10, 11, 13, 14, 26, 27, 29, 31).

The book contains a portrait of Taco Hajo van den Honert by Houbracken; van den Honert was one of the adversaries of Deurhof.

1747

- 412 Argens, Jean Baptiste de Boyer d'. La philosophie du bon-sens, ou reflexions philosophiques sur l'incertitude des connoissances humaines, à l'usage des cavaliers & du beau-sexe. Nouvelle edition, revûë, corrigée & augmentée d'un

examen critique des remarques de Mr. l'Abbé d'Olivet . . . sur la théologie des philosophes grecs. . . The Hague: Pierre Paupie, 1747. 2 vols. Portrait, frontispiece, [1] l., 12, 480 p.; 468 p. 16 cm.

See my notes on the first edition, 1737 (341).

- 413 **Brucker**, Johann Jacob. *Institutiones historiae philosophicae usui academicae iuventutis adornatae*. Leipzig: Bernard Christoph Breitkopf, 1747. [12] l., 730 p., [8] l. 20 cm.

Johann Jacob Brucker (1696–1770) was a German Protestant minister, whose *Historia critica philosophiae* (1742 ff.) was the first attempt to write a comprehensive critical history of philosophy (508). The *Institutiones* is a condensation of this 5 volume-work; it was used for many years as a textbook in German universities. The sections on Spinoza and the Spinozists (pp. 675–679) present a relatively objective, though in no way novel, account.

- 414 **Edelmann**, Johann Christian. *Schuldigstes Dancksagungs-Schreiben an den Herrn Probst Suessmilch vor dessen, ihm unbewusst erzeigte Dienste*. (Berlin), 1747. 31 p. 16 ½ cm.

In this pamphlet Johann Christian Edelmann (357) defends himself against Johann Peter Suessmilch's *Die Unvernunft und Bosheit des beruechtigten Edelmanns*, 1747 and 1748 (431). Edelmann asks to be judged not by his early writings, such as his *Moses* of 1740 (376) which Suessmilch dissected, but by his later publications, particularly his *Abgenoethigtes . . . Glaubens-Bekennntnis*, 1746 (410). He apologizes for the lack of respect he had shown for the authorities and expresses regret about his excessive manner of writing.

Although Edelmann, eager not to be deprived of his permit to stay in Berlin, treads softly, the authorities were not impressed and confiscated the booklet. All of Edelmann's writings are extremely rare, but the *Dancksagungs-Schreiben* was already a rarity shortly after its publication; see *Des berechtigten Johann Christian Edelmanns Leben und Schriften*, 1750, p. 26 (438).

- 415 **Freye** doch unmassgebliche Gedancken und Erinnerungen ueber die bisherigen Streit-Schriften wieder den Herrn Edelmann ihm und seinen Gegnern zur Ueberlegung und der vernuenfftigen Welt zur Beurtheilung vorgeleget von einigen unpartheyischen Liebhabern der reinen Wahrheit. N.p., 1747. 44 p. 17 ½ cm.

This pamphlet is a wild denunciation of the authors who wrote against Johann Christian Edelmann (357) extending from this limited objective into an all-

out attack against the impostors who call themselves clergy. Siding with most every one of Edelmann's teachings, the anonymous author praises Edelmann, whom he seemingly knew, for his honesty, true love of God, heroic courage and willingness to suffer for the sake of truth. Spinoza is praised in glowing terms. He may have come up with some erroneous notions due to his trying to combine Cartesian and Cabalistic philosophy, but his ideas of God were true and great and his quiet, virtuous and selfless conduct of life ought to assure him the love and esteem of men (pp. 9 f.).

Johann Hinrich Pratje, (*Historische Nachrichten von Joh. Chr. Edelmanns . . . Leben*), 1755, p. 199 (475) and Johann Anton Trinius, *Freydenker-Lexicon*, 1759, p. 254 (489) ascribe this pamphlet, which was confiscated and prohibited by the authorities, to Johann Heinrich Pott (1692–1777), chemist and member of the Berlin Academy of Sciences, whose sympathies for the Berleburg circle of the "Inspired" were known. The same Trinius on p. 293 of the same book names an otherwise unidentified Christ. Gottlieb as author. Siegmund Jacob Baumgarten, who reviewed the booklet in his *Nachrichten von einer hallischen Bibliothek*, vol. 1, pp. 252 ff. (434), prefers not to rely on rumors as to the identity of the author.

See also my notes on *Zuverlaessige Nachricht*, 1747 (421).

- 416 [**Gaultier**, Jean-Baptiste]. *Le poëme de Pope, intitulé: Essay sur l'homme, vaincu d'impiété. Lettres pour prémunir les fidèles contre l'irréligion*. The Hague, 1747. [1] l., 138 p. 17 cm.

Jean-Baptiste Gaultier (1685–1755), for some time the theological adviser of Archbishop Colbert of Montpellier, turned totally antiphilosophic when he moved to Paris. Pope was his first target, to be joined a few years later by Montesquieu.

Gaultier is disturbed that reviewers, and among them even Catholic theologians, regard Pope as a "Christian philosopher" and find in his *Essay on man* laudable sentiments. Aware of predecessors who hewed to the same line (369), Gaultier sets out to show that Pope proposes the same principles and uses the same language as decidedly impious writers (p. 49), and, specifically, that Spinoza is Pope's source. Quoting Spinoza copiously, Gaultier arrives at the conclusion that Pope's "All is good in nature," the role he allows self-love, the place he assigns to religious cult, his theory that fear is at the heart of superstition, his idea of God and his assertion that the beings of the universe could not have been created in any other manner than they actually were, all flowed from Spinoza (pp. 49–96, 124). In fact, Gaultier concludes that in some instances Pope's opinions are more pernicious than Spinoza's.

- 417 **Holberg**, Ludwig. Juedische Geschichte von Erschaffung der Welt bis auf gegenwaertige Zeiten. Aus dem Daenischen ins Deutsche uebersetzt von Georg August Detharding. Altona und Flensburg: Gebrueder Korte, 1747. 2 vols. Portrait, [13] l., 714 p.; [6] l., 719 p. 20 ½ cm.

Among the scores of books authored by Ludwig Holberg (1684–1754), the Danish polyscriptor, is this bland didactic compilation of a Jewish history. It contains (vol. 2, pp. 681–685) an uninteresting, generally friendly account of the life and works of Spinoza and his adversary Isaac Orobio de Castro (145).

- 418 **Meier**, Georg Friedrich. Rettung der Ehre der Vernunft wider die Freygeister. Halle: Carl Hermann Hemmerde, 1747. [4] l., 312 p. 17 ½ cm.

Georg Friedrich Meier (1718–1777), a follower of Wolff who taught philosophy at the University of Halle, presents in this book a refutation of the anti-religious *Examen de la religion, dont on cherche l'éclaircissement de bonne foy* and precedes it with a lengthy compendium of his ideas on the freedom of thought and speech.

Meier is an enlightener in a very restricted sense. For political reasons he favors the prohibition by the authorities of any public exposition of freethought. No wonder then, that he reproaches the translator of Spinoza's *Ethica* for publishing it even though the translation appeared together with Wolff's refutation (698). He considers it "thoughtless and dangerous, and therefore unwise and sinful" to publicize too much the writings of freethinkers and their refutations (pp. 95, 108 f.).

- 419 **Polignac**, Melchior de. Anti-Lucretius, sive de Deo et natura, libri novem . . . Opus posthumum; illustrissimi abbatis Caroli d'Orleans de Rothelin cura & studio editioni mandatum. Paris: Hyppolyte-Louis and Jacques Guerin, 1747. 2 vols. [1] l., portrait, [1] l., 30 p., [2] l., p. 1–180; [2] l., p. 181–450. 22 cm.

Melchior de Polignac (1661–1742), a French cardinal and diplomat, wrote this long Latin didactic poem to disprove the materialistic philosophies in the Lucretian tradition. The book, a bestseller for many years and in many languages (447, 462, 483, 484), refutes Spinoza's system much along the lines of Bayle's reasoning (pp. 26, 114–117, 173, 218).

- 420 **Wagner**, Georg Thomas. Johann Christian Edelmanns, Verblendete Anblicke, des Moses mit aufgedecktem Angesicht, nach ihrer wahren Beschaffenheit vorgestellt. Frankfurt und Leipzig: Johann Friedrich Fleischer, 1747. 2 vols. [16] l., 461, [2] p.; [3] l., 536 p. 17 ½ cm.

Georg Thomas Wagner, a Protestant minister in a small town near Frankfurt, regarded Edelmann's *Moses mit aufgedeckten Angesicht*, 1740 (376) as "the con-

fluence of all the greatest errors." Because it fuses the horrors of Spinoza with the dangerous assertions of Hobbes, Knutzen, Boehme, Collins, and Toland, and because its prohibition had not resulted in its disappearance but merely made it a high-priced item at book auctions (preface to part 1), Wagner decided to write his detailed attack; a third volume appeared in 1748.

Part 1 contains a short biography of Edelmann and a list of his writings (preface). Spinoza's interpretation of biblical history as mythical tales is rejected (pp. 444, 449 ff.). Part 2 is largely devoted to a refutation of the "mad" teachings of Matthias Knutzen and Spinoza. The *Chartequen* of Knutzen are reprinted in full (pp. 99–106, 233–241) (19); Spinozism and its adaptation by Edelmann are discussed on pp. 403–536.

- 421 **Zuverlaessige** Nachricht von des Herrn Edelmanns Aufenthalt in Berlin. Frankfurt und Leipzig, 1747. 24 p. 17 cm.

The anonymous author of this pasquil is no friend of Edelmann (357). Referring to Edelmann's arrival in Berlin in the fall of 1747, he reveals the purpose of the trip. Edelmann, he writes, suffered from spells of dizziness and came to see a physician. The doctor prescribed a metallic arcanum which created such a paroxysm that his *glandula pinealis* burst. Thereupon Edelmann as Don Quixote and his doctor as Sancho Panza, accompanied by other people infected in like manner, marched to the outskirts of Berlin and fought against an oak tree and a stack of wooden boards as if they were a clergyman and the Bible.

The doctor may be a caricature of Johann Heinrich Pott, the Berlin chemist known for his work with bismuth. Johann Hinrich Pratje, who ascribed to Pott the authorship of *Freye doch unmassgebliche Gedancken*, 1747 (415), so hints.

1748

- 422 **Abbadie**, Jacques. Beweiss von der Wahrheit und Gewissheit der christlichen Religion, worinnen nicht nur die Existenz Gottes, auch dass die Schrift Gottes Wort und Jesus der wahre Messias sey, bewiesen, . . . sondern auch denen Einwuerfen, so die Atheisten, Naturalisten, Deisten, Juden, Schwachglaebigen & dagegen machen koennen, sattsam begegnet wird. Aus dem Frantzoesischen . . . uebersetzt (von C. L. Bilderbeck), und mit Anmerckungen vieler neuer Auctorum erlaeutert . . . Leipzig: Gross, 1748. 2 vols. Frontispiece, [19] l., 536 p., [8] l.; frontispiece, [11] l., 388 p., [6] l. 20 ½ cm.

The German translation of Abbadie's *Traité de la religion chrétienne* (49).

- 423 **Acker**, Johannes Friedrich. . . . Observationes miscellae de pantheismo. . . . Strasbourg: Melchior Pauschinger, (1748). 28 p. 19 ½ cm.

This dissertation presents a quick run-down of pantheism. It stays mostly with the ancient Greek writers whose similarities to Spinoza are duly noted (pp. 9, 11, 14, 19, 21) and concludes with a consideration of Spinoza as the great architect of pantheism (pp. 23–25).

- 424 **Coste**, Pierre. *Histoire de Louis de Bourbon, second du nom, Prince de Condé, et premier prince du sang. Contenant ce qui s'est passé en Europe depuis 1640, jusques en 1686. inclusivement . . . Troisième édition, revue, corrigée & augmentée par l'auteur.* The Hague: Jean Neaulme, 1748. 2 vols. Portrait, [1] l., portrait, [4] l., p. 1–192; portrait, [1] l., p. (193)–394, [9] l. 24 ½ cm.

See my notes on the edition of 1694 (98).

- 425 **Edelmann**, Johann Christian. *Das Evangelium St. Harenbergs.* [Altona], 1748. 108 p. 17 cm.

This book by Johann Christian Edelmann (351) was prompted by an article in *Altonaische Gelehrte Zeitungen* of 1747, which contained a report on Edelmann's life and an announcement of *Die gerettete Religion*, a book against Edelmann by the Braunschweig Probst Johann Christoph Harenberg (427). Edelmann mistakenly assumed that the article was written by Harenberg and defended himself in *Das Evangelium St. Harenbergs*. Other copies show the year 1747. Edelmann, whom the writer of the *Altonaische Gelehrte Zeitungen* had denounced as Spinozist, Atheist and Pantheist, proudly confesses to being a Spinozist, which to him is a name of honor (see, in particular, pp. 8–10, 45).

- 426 **Grundig**, Christoph Gottlob. *Geschichte und wahre Beschaffenheit derer heutigen Deisten und Freydencker, worinne besonders von dem Leben, Schrifften, Nachfolgern und Gegnern des berühmten und gelehrten englischen Lords Edoard Herbert de Cherbury & als deren Vorgaengers und Anfuehrers, gehandelt wird, aus seinen eignen Schrifften und vielen besondern Nachrichten zusammen getragen, und mit noethigen Anmerckungen erlaeutert.* Coethen: Johann Christoph Coerner, 1748. [8] l., 126 p. 18 cm.

To Christoph Gottlob Grundig, a German Lutheran minister, Herbert of Cherbury is the leader of the deists and freethinkers. Christian Kortholt in his *De tribus impostoribus magnis*, 1680 (39) treated Herbert of Cherbury as an equal of Spinoza, but, says Grundig, in fact and fairness he is not (pp. 47, 64 ff., 86 f.). Spinoza is not a freethinker or deist, but a naturalist and atheist (p. 4 f.).

- 427 **H[arenberg]**, J[ohann] C[hristoph]. *Zwey Religions-Spoetter Celsus und Edelmann, nach der Aehnlichkeit und Unaehnlichkeit ihres Lehrbegriffs,*

und der Ungleichheit beyder mit dem Inhalte der christlichen Lehre des Origenis, als eine eigne Abhandlung erwogen und dargestellt, mithin zur Rettung der Wahrheit und Befestigung der christlichen Religion in der Form eines Sendschreibens herausgegeben von J. C. H. Leipzig, 1748. 72 p. 17 cm.

In 1747, the Braunschweig Probst and orientalist Johann Christoph Harenberg (1696–1774) became involved in controversy with Johann Christian Edelmann (425). In this new attack on Edelmann he denounces him as a blasphemer like Celsus. The motto of the book is a quotation from Baumgarten's *Nachrichten von einer hallischen Bibliothek*, 1748 (434) stating that Edelmann's writings do not contain anything new but are merely the warmed-up statements and opinions of Spinoza presented with more insolence, passion and vulgarity.

- 428 **Maclaurin**, Colin. *An account of Sir Isaac Newton's philosophical discoveries, in four books. . . .* Published from the author's manuscript papers, by Patrick Murdoch . . . London: Printed for the author's children: and sold by A. Millar, etc., 1748. [14] l., 20, 392 p.; plates. 30 cm.

Colin Maclaurin (1698–1746) was a Scottish mathematician, one of the first rank trained in Britain in the 18th century, and a close personal friend of Newton. After his death his friends arranged for his *Account of Sir Isaac Newton's philosophical discoveries* to be published as a special subscription edition for the benefit of the author's children.

Maclaurin, treating Spinoza as a Cartesian (pp. 73–78), shows that Newton overthrew the foundations of Spinoza's doctrine by proving that a vacuum exists and that matter occupies but a very small portion of space. Other references to Spinoza are found on pp. 17, 85, 94 f.

Other editions appeared in 1750 and 1775 (439, 541) and a French translation in 1749 (436).

- 429 **Meier**, Georg Friedrich. *Vertheidigung der christlichen Religion, wider Herrn Johann Christian Edelmann.* Halle: Carl Hermann Hemmerde, 1748. 278 p. 17 ½ cm.

Georg Friedrich Meier (418) offers in this book a philosophical refutation of John Christian Edelmann's *Glaubens-Bekenntniss* of 1746 (410). He stresses that he writes as a philosopher and not as a theologian and that, as an unbiased lover of truth, he acknowledges Edelmann's personal virtues and, to a degree, his scholarly faculties.

Edelmann aped Spinoza, says Meier, but he never reached the intellectual excellence of his master (pp. 26 f.). Edelmann's concept of God equals Spinoza's; both are monstrous and without reason (pp. 102 ff.). Edelmann's argument that

there cannot be atheists is fraudulent; Spinoza himself is the very proof of their existence (pp.127 ff.).

- 430 **Ramsay**, André-Michel de. The philosophical principles of natural and revealed religion. (Vol. [1]: Unfolded in a geometrical order.). Glasgow: Robert Foulis, 1748. 2 vols. 5, 8, 541 p.; 462, [2] p. 19 cm.

The philosophical principles was published after Ramsay's death (264). The first part of the posthumous work, obviously in imitation of Spinoza, is developed in geometric order. It discusses Spinoza throughout, refutes his most important positions, and ends, pp. 497–541, with an appendix "containing a refutation of the first book of Spinoza's Ethics; by which the whole structure is undermined." Spinoza's definitions, axioms and propositions are "equivocal, sophistical or false" which means that his system built upon them is equally unfounded and false, an "abyss of impiety."

- 431 **Suessmilch**, Johann Peter. Die Unvernunft und Bosheit des beruechtigten Edelmanns durch seine schaedliche Vorstellung des obrigkeitlichen Amts aus seinem Moses dargethan und zu aller Menschen Warnung vor Augen gelegt. Berlin: A. Haude und Joh. Carl Spener, 1748. 150 p. 17 cm.

Johann Peter Suessmilch (1707–1767), high-ranking Protestant minister in Berlin — and also one of the greatest figures in the history of statistics, wrote this book to refute Johann Christian Edelmann, who had appeared in Berlin and begun to propagate his ideas (421); other copies of Suessmilch's book show the year 1747. Suessmilch uses the third volume of Edelmann's *Moses mit aufgedeckten Angesichte*, 1741 (376) to show that Edelmann despises the authorities and incites to resistance and revolt. Edelmann, says Suessmilch, proudly relies on Spinoza, but Spinoza never taught ideas as stupid as Edelmann's (pp. 85–88). Edelmann hit back at Suessmilch in his *Schuldigstes Danksagungs-Schreiben* (414).

- 432 **Wynpersse**, Dyonysius van de. Dissertatio philosophica inauguralis, De legum dei physicarum et moralium harmonia. . . . Utrecht: Joannes Broedelet, 1748. [2] l., 59, [3] p. 21 cm.

The *prolegomena* of this dissertation contains a classification and grading of "libertinism." Spinoza and the Spinozists, Hattem, Leenhof and Deurhof form a special class inasmuch as they do not consider human nature capable of receiving and executing moral laws (pp. 4 f.).

- 433 **Wagner**, Friedrich. Die Wahrheit und Goettlichkeit der H. Schrift und christl. Religion. Wieder Johann Christian Edelmanns vornehmste Getichte und Ein-

wuerfe durch Beleuchtung eines einigen Haupt-Spruchs Heil. Schrift vorlaeufig gerettet. Hamburg: Carl Samuel Geissler, 1748. 3 vols. [7] l., p. 3–100, [1] l., 382 p.; 16, 552 p.; 24, 552 p. 19 cm.

Friedrich Wagner (1693–1760), a Protestant minister in Hamburg, played an important role in the controversies between Pietists and Wolffian philosophers. The three volumes of his refutation of Johann Christian Edelmann's writings, greatly praised by his contemporaries as one of the most comprehensive critiques, are mainly directed against *Unschuldige Wahrheiten*, 1738 (357); *Moses mit aufgedeckten Angesichte*, 1740 (376); *Die Goettlichkeit der Vernunft*, 1743 (398); and *Glaubens-Bekennntniss*, 1746 (410).

Wagner pictures Edelmann as a Spinozist and atheist (vol. 1, p. 86), who blindly accepted Spinoza's concept of God (p. 91). In fact, in some respects he was more radical than Spinoza, for example in his discussion of the authorship of the Pentateuch (pp. 381 f.).

- 434 **Baumgarten**, Siegmund Jacob]. . . . Nachrichten von einer hallischen Bibliothek. . . . Halle: Johann Justinus Gebauer, 1748–1751. 8 vols. (48 issues). [4] l., 572 p., [5] l.; 577, [13] p.; [1] l., 563, [11] p.; [1] l., 562 p.; [1] l., 548 p., [7] l.; [1] l., 549, [11] p.; [1] l., 558 p., [7] l.; [1] l., 550 p., [7] l. 18 ½ cm.

Siegmund Jacob Baumgarten (1706–1757) was professor of theology at Halle where he applied the method of Wolffian philosophy to theology. He was a book collector of high rank and the books which he described and analyzed in the *Nachrichten* — only a few were reviewed by others — were from his own vast library.

The first volume contains reviews of Spinoza's first book (pp. 47–58); the *Tractatus theologico-politicus* (pp. 58–69); its French translations of 1678 (686–689), (pp. 69–74). Baumgarten is among the first to note that the Latin edition of 1674 was distributed in England); *Opera posthuma* (pp. 103–115); the German translation of the *Ethica* of 1744 (698) (pp. 115–116); Bredenburg's *Enervatio Tractatus theologico-politici*, 1675 (21) (pp. 117–121); Kuyper [Cuperus], *Arcana atheismi*, 1676 (24) (pp. 122–131); Fénelon, etc., *Réfutation des erreurs de Benoit de Spinoza*, 1731 (315) (pp. 132–140); Cuffeler, *Specimen artis ratiocinandi*, 1684 (50) (pp. 141–148); and Freye . . . *Gedancken und Erinnerungen ueber die bisherigen Streit-Schriften wieder den Herrn Edelmann*, 1747 (415) (pp. 252–266).

The third volume contains analyses of two pseudo-Spinozana, *Lucii Antistii Constantis de iure ecclesiasticorum*, 1675 (1) (pp. 25–35) and Lodewijk Meyer's *Philosophia S. Scripturae interpres*, 1666 (6) (pp. 113–123); and of Toland's *Letters to Serena*, 1704 (149) (pp. 302–310). Parts of *De tribus impostoribus* (665, 667) and a refutation are appended (pp. 554–561).

Samuel Clarke's *Works* containing his "A discourse concerning the being

and attributes of God" (189) are reviewed in vol. 4, pp. 334 ff. Vol. 5, pp. 388–393 includes a discussion of Hendrik Wyermars' *Den ingebeelde chaos*, 1710; vol. 8 reviews the Wertheim Bible, 1735 (332) (pp. 1–18) and the Dutch translation of the *Tractatus theologicus-politicus*, 1693 (pp. 65 f.).

1749

- 435 [Condillac, Etienne Bonnot de]. *Traité des systèmes, où l'on en démêle les inconveniens & les avantages. Par l'auteur de l'Essai sur l'origine des connoissances humaines*. The Hague: Neaulme, 1749. 2 vols. [4] l., p. 1–228; [2] l., p. (229)–449, [1] p. 16 ½ cm.

Etienne Bonnot de Condillac (1715–1780), French empiricist, was originally a follower of Locke, then in his later writings became the protagonist of new psychological theories. His *Traité* is directed against the abstract constructions in the systems of Malebranche, Spinoza and Leibnitz. Chapter 10, pp. 229–353, contains the refutation of Spinoza. His method is subjected to radical scrutiny and found to be false and empty. Spinoza, says Condillac, was bound to arrive at ridiculous results since he based his demonstrations on a method, removed from reality, which merely juggled pure abstractions.

- 436 Maclaurin, Colin. *Exposition des découvertes philosophiques de M. le Chevalier Newton . . . Ouvrage traduit de l'Anglois par M. Lavirotte . . .* Paris: Durand, etc., 1749. 57, [3], 422 p., [1] l.; plates. 25 cm.

French translation of Maclaurin's *An account of Sir Isaac Newton's philosophical discoveries* 1748 (428).

- 437 Nicéron, Jean Pierre. *Nachrichten von den Begebenheiten und Schriften berühmter Gelehrten mit einigen Zusätzen herausgegeben von Siegmund Jacob Baumgarten* (vol. 16–22: herausgegeben von Friedrich Eberhard Rambach). Halle: Christoph Peter Francke, 1749–1762. 22 vols. 17 cm.

Jean Pierre Nicéron (1685–1738), a French Barnabite monk and historian of literature and scholarship, is the author of *Mémoires pour servir à l'histoire des hommes illustres dans la république des lettres*, forty-two volumes of biographies of outstanding men of letters published in Paris from 1729 to 1741. Siegmund Jacob Baumgarten (434) translated and edited the German edition which, in its first volume, pp. 265–283, contains the Spinoza articles of vols. 13 and 20 of the French edition.

Nicéron is no blind copyist. He utilizes, though with considerable apprehension, Lucas' biography in the tenth volume of the *Nouvelles littéraires*, rarely

noticed by others; he compares conflicting reports and shows altogether at least the beginning of an objective critical sense in blending the ingredients of his Spinoza biography from the sources known in his day.

1750

- 438 Des berichtigten Johann Christian Edelmanns, *Leben und Schriften, dessen Geburt und Familiae, welcher zu Weissenfels gebohren und in Jena Theologiam studiret, solche aber verlassen; dargegen die Spoetterey der christlichen Religion, der heiligen Schrift und der Geistlichkeit ergriffen*. Frankfurt, 1750. 44 p. 17 cm.

This early biography and bibliography of Johann Christian Edelmann (357) remained unknown to Johann Hinrich Pratje's *Historische Nachrichten von Joh. Chr. Edelmanns . . . Leben*, 1753 and 1755 (458, 475) which claims to list the entire contemporary Edelmann literature. To the anonymous author of this rare little book, who in spite of an occasional strong word against Edelmann appears to be a sympathizer, Edelmann is the "revived Spinoza" who renewed Spinoza's teachings and even imitated his way of living (pp. 34 ff.).

- 439 Maclaurin, Colin. *An account of Sir Isaac Newton's philosophical discoveries . . . Published from the author's manuscript papers, by Patrick Murdoch . . .* The second edition. London: A. Millar, 1750. [5] l., 26; 412 p.; plates. 20 ½ cm.

See my notes on the first edition of 1748 (428).

- 440 [Montesquieu, Charles Louis de Secondat]. *Défense de L'esprit des loix, a laquelle on a joint quelques éclaircissemens . . .* Geneva: Barillot & fils, 1750. 207 p. 16 cm.

In his *opus magnum*, *De l'esprit des loix*, Charles Louis de Montesquieu (1689–1755), the great French political theorist and philosopher, attempts to relate the laws of the state to the forces shaping society. The laws, in Montesquieu's view, are not statutes expressly ordained by God nor the conscious creation of men, but necessary relations stemming from the nature of things. Montesquieu's book appeared first in 1748. A year later, on October 9 and 16, the Jansenist *Nouvelles ecclésiastiques* ou *Mémoires pour servir à l'histoire de la Constitution Unigenitus* published a critique written by Abbé Jacques Fontaine de la Roche who accused Montesquieu of propounding ideas leading straight into Spinoza's heresies (456). In reply, Montesquieu wrote his *Défense de l'esprit des loix*.

The gist of his defense is that when he spoke of "necessity" he did not mean Spinoza's determinism; that he analyzed effects but did not speak of their

causes; and that natural religion ascribed to him, far from being Spinozism, is the best instrument to destroy Spinozism. Fontaine de la Roche replied to the *Défense* in his *Réponse à la Défense de l'esprit des loix* (452).

- 441 **Weislinger**, Johann Nikolaus. Ausserlesene Merckwuerdigkeiten, von alten und neuen theologischen Marckschreyeren, Taschen-Spielern, Schleichern, Winckel-Predigern, falschen Propheten, Blinden-Fuehreren, Splitter-Richtern, Balcken-Traegeren, Mucken-Seigern, Cameel-Schluckern, und dergleichen, etc. . . . zweyte verbesserte Auflag. Augsburg und Freiburg: Martin Wagner und Sohn, 1750. 4 vols. Frontispiece, [5] l., 120, 723, [63] p.; [1] l., 635, [57] p.; [1] l., 770 p., [29] l.; [1] l. 607, [60] p. Plates, 16 ½ cm.

See my notes on the first edition of 1738 (366).

- 442 **Wolf**, Johann Baltasar. Der Zweifel: ob die Bibel ein wahrhaftiges oder verfaelsthes Buch sey? wird nach Beschaffenheit einer christlichen Gemeinde zu Goettingen untersucht und gehoben; worinnen zugleich die Edelmännischen Religions-Spoettereyen wohl geprüfet und gruendlich widerleget werden. Nuernberg und Altdorf: Lorenz Schuepfel, 1750. 32 p. 18 ½ cm.

In this sermon, Johann Baltasar Wolf, a Protestant pastor in Southern Germany, demonstrates that the Bible is a book of truth and not a fraud. The heresies of Johann Christian Edelmann (357, 358, 376, 398, 410, 414, 425) are duly condemned.

1751

- 443 **Catalogue** des livres de Monsieur le president Crozat de Tugny. Dont la vente qui se fera au commencement du mois d'août 1751, au plus offrant et dernier enchérisseur, sera indiquée par affiches. Paris: Thiboust, 1751. 16, 472 p. 19 ½ cm.

As many other private libraries of 18th century France, that of the art collector Crozat de Tugny (1696–1740), president of the *parlement de Paris*, contained works by Spinoza (nos. 283 and 284).

- 444 **Charpentier**, Louis. Lettres critiques, sur divers écrits de nos jours, contraires à la religion & aux mœurs. London, 1751. 2 vols. [2] l., 15, [1], 175 p.; [2] l., 221 p. 16 cm.

Little is known about the author, Louis Charpentier. A French litterateur and critic, author of many books in greatly diverse fields, he was still alive in 1776. The *Lettres critiques* is a motley of letter essays on various rather unconnected subjects of historical or contemporary interest, such as: the characteristics of

Frenchmen, of Romans, the education of children, suicide, women, etc. Volume 2, pp. 149–221, contains a comparatively detailed life of Spinoza, a resume of Spinoza's system and a refutation of his teachings, the latter being the weakest of Charpentier's exercises on Spinoza. As Charpentier explains, he devoted so much space to Spinoza because many people were talking about him without truly understanding his philosophical tenets.

- 445 **D., J.A.** Alphabethische naamlyst der voornaamste ketteren, en vreemde gezindheden, die zig zoo in vroegere als latere eeuwen hebben opgedaan. Nevens eene beschryving der Albigenen, Waldensen, Boheemsche broeders, enz. . . . Dordrecht: Abraham Blusse en Jakobus van Hoogstraten, 1751. [2] l., 463 p. 15 cm.

Relying greatly on Bayle's *Dictionaire* (117) and Kortholt's *De tribus impostoribus magnis* (39, 139), the author of this lexicon of heretics, a candidate of theology in Leiden, put together an article on Spinoza and his followers (pp. 367–376) in which there is neither a new fact nor new idea.

See also my notes on the edition of 1755 (468).

- 446 **Joecher**, Christian Gottlieb. Allgemeines Gelehrten-Lexicon, darinne die Gelehrten aller Staende sowohl maenn-als-weiblichen Geschlechts, welche vom Anfange der Welt bis auf ietziige Zeit gelebt, und sich der gelehrten Welt bekannt gemacht, nach ihrer Geburt, Leben, merckwuerdigen Geschichten, Absterben und Schrifften aus den glaubwuerdigsten Scribenten in alphabethischer Ordnung beschrieben werden. Vierter Theil S–Z. . . . Leipzig: Johann Friedrich Gleditsch, 1751. [2] l., 2250 cols., [2] l. 26 cm.

The Spinoza article in this greatly enlarged edition has been revised and augmented by Joecher. In the earlier edition of this lexicon of scholars (284) Joecher listed as his sources Benthem, *Hollaendischer Kirch-und-Schulen-Staat*, 1698 (121); *Acta eruditorum*; Arnold, *Unpartheyische Kirchen-und-Ketzer-Historie*, 1699–1700 (130); and Bayle, *Dictionaire* (117). The present version lists the *Acta*; Bayle; Nicéron, *Mémoires* (437); and Wolf, *Bibliotheca ebraea*, 1715 ff. (228).

- 447 **Polignac**, Melchior de. Anti-Lucrezio overro di Dio e della natura libri nove. Opera postuma . . . Di latino trasportata in verso sciolto italiano da Don Francesco-Maria Ricci. . . . Verona: Agostino Carattoni, 1751. 2 vols. 35, [4], 526 p., 3 portraits; [1] l., 504 p. 20 ½ cm.

Bi-lingual edition in Latin and Italian of Polignac's *Anti-Lucretius* (419).

- 448 **[Thourneyser]**. Lettre d'un philosophe dans laquelle on prouve que l'athéisme et le dereglement des mœurs ne sauroient s'établir dans le systeme de la nécessité. Geneva: Antoine Philibert, 1751. [2] l., 118 p. 15 ½ cm.

The book is a reprint from de Beaumont's *Magazin françois*. The otherwise unknown author, revealed in the *avertissement* to this book as a Mr. Thourneyser, proposes a philosophical "system of necessity" or "system of fatalism" compatible with the existence of God and ethics. He refutes the either-or implicit in Spinoza's system (pp.79 ff.).

- 449 **Warburton**, William. Goettliche Sendung Mosis, aus den Grundsætzen der Deisten bewiesen . . . In die Sprache der Deutschen uebersetzt, und mit verschiedenen Anmerkungen versehen, von Johann Christian Schmidt. . . . Frankfurt und Leipzig: Johann Gottlieb Vierling, 1751–1753. 3 vols. [8] l., 64 p., [6] l., 692 p.; [1] l., 38 p., [1] l., 549 p.; 40 p., [4] l., 557. [22] p. 19 ½ cm.

German translation of *The Divine Legislation of Moses*, 1738–1741 (368).

1752

- 450 **[Duhamel, Robert-Joseph]**. Lettres flamandes, ou histoire des variations & contradictions de la prétendue religion naturelle. Lille [Auxerre]: Danel, 1752. 129 p. 15 cm.

Robert-Joseph Duhamel (1700–1769) was a French writer engaged in many literary and philosophical controversies. Voltaire and Pope are the target of his *Lettres flamandes*, in which a Flemish letter writer — the Flemish are simple people with simple minds — questions the logic and utility of natural religion as represented by these writers.

The eleventh letter, pp. 103–117, on *Amour-propre* and *Loi naturelle*, asserts that Pope, in his *Essay on man*, makes reason the governor of the passions the way Spinoza did, and that, altogether, Pope took his understanding of liberty, natural law and man's character from Spinoza's detestable philosophy. In the next letter, p. 119, Duhamel calls on Pope to come forward, speak up and draw a clear line between himself and his translators and interpreters if the latter were to blame for his apparent leaning toward Spinozism.

See also my notes on the edition of 1753–1754 (455).

- 451 **F[rançois]**, L[aurant]. Preuves de la religion de Jesus-Christ, contre les Spinosistes et les deistes. . . . Paris: La veuve Estienne & fils, etc., 1752. 4 vols. [2] l., 9, [7], 420 p.; [2] l., 5, [3], 306 p.; [2] l., 12, 568 p.; [2] l., 12, 552 p. 16 ½ cm.

Laurent François (1698–1782) was what the French call a *controversiste*. An unsophisticated apologist for the church, he wrote against the philosophes and their masters. What irritated him most in the writings of those who opposed the dogmas of his faith on philosophical grounds was the extreme com-

plexity of their arguments. Thus, he delights in citing in his four-volume work involved demonstrations of Spinoza, pointing out that their intricacy is proof of their absurdity (vol. 1, pp. 285 ff.). Spinoza's determinism, his concepts of substance and God are "unintelligible galimatias" (pp. 275 ff.) and his understanding of laws leads to the absolute lack of order (pp. 370 ff.). When it comes to proving the divinity of the Bible and of prophetic inspiration (vol. 2, pp. 87–114; vol. 3, pp. 20–42), François argues like an unfairly simplified Bossuet.

- 452 **Pieces pour et contre L'esprit des loix**. En trois parties. Geneva: Antoine Philibert, 1752. [1] l., p. 1–66; [1] l., p. 67–150, [1] l.; [1] l., 106 p. 17 cm.

This collection contains six writings prompted by Montesquieu's *De l'esprit des loix* and particularly his *Défense de L'esprit des loix*, 1750 (440). Some of them take up the issue of Spinozism which Abbé Jacques Fontaine de la Roche had introduced in his *Critique de L'esprit des loix* (456).

The "Réponse à la Défense de L'esprit des loix" (pp. 1–39), anonymously written by the abbé as a rebuttal to Montesquieu, reiterates with increased vehemence his accusation of Spinozism. Like Pope's, says Fontaine de la Roche, so Montesquieu's God is the God of Spinoza (pp. 6 ff.); his concept of the necessity in laws reveals the fatalism of Spinoza (pp. 12 ff.); and like Spinoza he pleads for freedom of thought and opinion (pp. 28 f.).

The "Remerciement sincère à un homme charitable" (pp. 40–45), attributed to Voltaire in the table of contents, defends Montesquieu against being a disciple of Pope and therefore like him a disciple of Spinoza (p. 41).

The anonymous "Suite de la Défense de L'esprit des loix, ou examen de la réplique du Gazetier ecclésiastique, à la Défense de L'esprit des loix" by Laurent Angliviel de La Beaumelle (1727–1773), pp. 67–150, is a spirited vindication of Montesquieu written by a writer with a sharp and temperamental pen. Invited to Berlin, La Beaumelle immediately engaged in battle with Voltaire, and upon his return to Paris, was imprisoned in the Bastille for literary calumny. His *Suite* represents quite a change from the dull fare offered by most of Montesquieu's defenders and detractors. Any brilliant book is suspect to the Jansenist gazetteers, writes La Beaumelle. Thus Montesquieu was destined to be accused as a Spinozist and deist regardless of what he said, even though he condemned atheism (pp. 120 ff.). Montesquieu, says La Beaumelle, upheld freedom of inquiry as should any good citizen and good Christian, but the fact that Spinoza too advocated freedom of thought is sufficient for the Jansenist ecclesiastics to condemn Montesquieu as a Spinozist (pp. 135 f.).

- 453 **Walch**, Johann Georg. Einleitung in die polemische Gottesgelahrtheit. Jena: Johann Rudolph Crocker seel. Witbe, 1752. [7] l., 1182 p., [13] l. 19 cm.

A refutation of Spinoza's atheism appears on pp.98–100. In it Johann Georg Walch (287) refers for more detailed information on anti-Spinozistic writers to his *Historische und theologische Einleitung in die Religions-Streitigkeiten*, 1733–1736 (327).

- 454 [Wieland, Christoph Martin]. Die Natur der Dinge in sechs Buechern. Mit einer Vorrede Georg Friedrich Meiers. . . . Halle: Carl Hermann Hemmerde, 1752. [14] l., 164 p. 21 cm.

Christoph Martin Wieland (1733–1813), the German poet, novelist and philosopher, developed in his works a philosophical attitude which combined the aestheticism of Shaftesbury and the freethought of the French *philosophes*. As a young man he wanted to become the “first successor to Spinoza, that is, a free-thinker by using his head and the most virtuous man in his heart.” Little of this goal is visible in his first book with the Lucretian title *Die Natur der Dinge* (The nature of things), a philosophical poem which describes human happiness as the purpose of creation. Georg Friedrich Meier (418) to whom the unknown youth had sent the manuscript, got it published. The references to Spinoza are anything but laudatory; they are either ambiguous (p.13 f.) or outright critical (p.69).

1753

- 455 [Duhamel, Robert-Joseph]. Lettres flamandes, ou histoire des variations & contradictions de la prétendue religion naturelle. [vol.1:] Lille [Auxerre]: Daniel, 1754; (vol.2:) Mons: Gaspar Migeot, 1753. 274 p. (continual pagination), [1] l. 14 cm.

Duhamel's *Lettres flamandes* appeared for the first time in 1752 (450). In this new edition, though it is not designated as such, a second part is added in which Duhamel attacks the Abbé Jean-Martin de Prades and rejects his *Apologie* of 1752 (see 459). Although the Abbé pretends to be hostile to Spinoza and his teachings, they are the source of his “system of society” (pp.202 and 251, see also pp.160, 235).

- 456 [La Roche, Jacques Fontaine de]. Critique de L'esprit des loix. Geneva: Barillot & fils, 1753. 28 p. 19 ½ cm.

This critique of Montesquieu's *De l'esprit des loix* by Jacques Fontaine de La Roche (1688–1761), a Jansenist abbé, appeared first in the Jansenist *Nouvelles ecclésiastiques ou Mémoires pour servir à l'histoire de la Constitution Unigenitus*, October 9 and 16, 1749. He complains that the review of Montesquieu's “scandalous” book in the Jesuit *Journal de Trévoux* is weak, and attacks Montesquieu for basing his philosophy, which is bound to destroy Christianity, ethics and

government, on natural religion and, in the last analysis, on Spinoza's ideas. Montesquieu answered with his *Défense de L'esprit des loix* (440).

This reprint in book form is bound with some of the Geneva editions of Montesquieu's *De l'esprit des loix*.

- 457 [Montesquieu, Charles Louis de Secondat]. Defense de L'esprit des loix, a laquelle on a joint quelques éclaircissements. Geneva: Barillot & fils, 1753. 80 p. 19 ½ cm.

See my notes on the first edition of 1750 (440).

- 458 Pratje, Johann Hinrich. Historische Nachrichten von Joh. Chr. Edelmanns, eines beruechtigten Religionsspoetters, Leben, Schriften und Lehrbegriff, wie auch von den Schriften, die fuer und wider ihn geschrieben worden. . . . Hamburg: Christian Wilhelm Brandt, 1753. [8] l., 275, [5] p. 16 cm.

This biography by Johann Hinrich Pratje, a minister and educator, of Johann Christian Edelmann (357), is especially valuable because of its detailed bibliography of works by and on the German Spinozist. It has remained a main source for biographers.

A corrected and enlarged edition appeared in 1755 (475).

- 459 Thesis Joannis-Martini de Prades, theologice discussa et impugnata. Paris: H. L. Guerin, etc., 1753. 9, [3], 552 p. 17 cm.

The Abbé Jean-Martin de Prades (1720–1782) was a friend of Diderot and a contributor to the *Encyclopédie*. In 1751 he submitted to the Sorbonne his thesis, to which that august body gave its approval. But when Diderot was suspected of being its author or having a share in the writing, the imprimatur was withdrawn, a reexamination was ordered and in 1752 the Abbé was condemned for having presented materialistic and atheistic ideas. Prades fled to Berlin where Voltaire welcomed him to the court of Frederick the Great. Two years later Prades retracted his “heresies”; he died an archdeacon in Glogau, Germany. The anonymous writer of the above discussion and refutation of Prades' thesis compares him to Spinoza. Like Spinoza in his *Tractatus theologico-politicus*, Prades never openly denies the existence of God while striving to undermine divine authority (p.482).

- 460 Vogt, Johannes. Catalogus historico-criticus librorum rariorum, jam curis quartis recognitus et copiosa accessione ex symbolis et collatione bibliophilorum per Germaniam doctissimorum adauctus. Hamburg: Christian Herold, 1753. [16] l., 736 p. 17 ½ cm.

Johannes Vogt's bibliography of rare books contains valuable information on Spinoza's books (pp. 639–641) and Spinozana (*passim*).

1754

- 461 **Formey**, Johann Heinrich Samuel. *Mélanges philosophiques*. Leiden: Elie Luzac, 1754. 2 vols. 8 p., [1] l., 462 p.; [2] l., 422 p. 16 ½ cm.

Formey (387) criticizes Spinoza for his anthropomorphic idea of the infinite arrived at by infinite multiplication of the finite. The infinite, or God, should be *sui generis*, says Formey. Spinoza's God is not detached from the imperfections and limitations of finite things and, once this is clearly seen, his system, held indestructible by many, can easily be overthrown (vol. 1, pp. 432 ff.; see also p. 80).

- 462 **Polignac**, Melchior de. *L'anti-Lucrèce*, poème sur la religion naturelle... Traduit par M. De Bougainville... Paris: H. L. Guerin, etc., 1754. 2 vols. [2] l., 360 p., [2] l.; [2] l., 335 p. 15 cm.

French translation of Polignac's *Anti-Lucretius* (419).

- 463 **Reimarus**, Hermann Samuel. *Die vornehmsten Wahrheiten der natuerlichen Religion in zehn Abhandlungen auf eine begreifliche Art erklæret und gerettet*. Hamburg: Johann Carl Bohn, 1754. [8] l., 688 p., [12] l. 17 ½ cm.

While secretly writing sharp denunciations of Christian religion (536), Hermann Samuel Reimarus (1694–1768), professor of Oriental languages and philosophy in Hamburg, showed himself considerably less radical in his published work. In *Die vornehmsten Wahrheiten*, Reimarus, clearly in the tone of Wolff's natural theology, proposes a deistic system, at the same time attacking the extremism of the French *philosophes* and materialists, as well as Spinoza's identification of substance and God (pp. 156–160; see also pp. 652 f.).

- 464 **Schmauss**, Johann Jacob. *Neues Systema des Rechts der Natur*. Goettingen: Vandenhoecks seel. Wittwe, 1754. [4] l., 535, 7 p. 17 ½ cm.

Johann Jacob Schmauss (1690–1757), a law professor at Goettingen and Halle, proposed in numerous works a natural law built on purely anthropological foundations. The first part of the *Systema* contains a history of natural law with excerpts from its important source books; Spinoza is amply quoted (pp. 276–296).

1755

- 465 **[Argens, Jean Baptiste de Boyer d']**. *Lettres chinoises, ou correspondance philosophique, historique & critique, entre un Chinois voyageur & ses correspondans à la Chine, en Moscovie, en Perse & au Japon*. Nouvelle édition, augmentée de nouvelles lettres & de quantité de remarques. The Hague: Pierre Paupie, 1755. 6 vols. [2] l., 306 p.; [2] l., 332 p.; [2] l., 338 p.; [2] l., 327 p.; [2] l., 332 p.; [2] l., 84 p., [2] l., 187 p. 14 cm.

See my notes on the first edition of 1739–1740 (372).

- 466 **Baumgarten**, Siegmund Jacob. *Abris einer Geschichte der Religionsparteien, oder gottesdienstlichen Gesellschaften, und derselben Streitigkeiten sowol als Spaltungen, ausser und in der Christenheit...* Halle: Johann Justinus Gebauern, 1755. [5] l., 322 p., [34] l. 17 cm.

In this college textbook on the history of religions and their sects, Siegmund Jacob Baumgarten (434) classifies Spinoza as a pantheist and materialist belonging to the school of systematic and dogmatic atheists (p. 13 f.).

- 467 **Catalogue** des livres de la bibliotheque de Monsieur l'Abbé Delan, docteur et ancien professeur en théologie de la maison et société de Sorbonne, dont la vente commencera, Lundi 3 [corrected by old hand to read 17] Février 1755... Paris: Barrois, 1755. [1] l., 392 p. 20 cm.

The auction catalogue of the library of the Abbé François-Hyacinthe Delan (1672–1754), professor of theology at the Sorbonne, contains various editions of Spinoza's books, the pseudo-Spinozistic *Lucii Antistii de jure ecclesiasticorum* attributed here to Lodewijk Meyer (1), and some books on Spinoza (nos. 3065–3072).

- 468 **[D., J.A.]**. *Historie der ketteren in eene alphabethische ordre geschikt, behelzende den oorsprongk en voortgang der voornaamste ketteren en vreemde gezindheden...* Dordrecht: Abraham Blusse, 1755. [2] l., 463 p. 16 cm.

This is the book *Alphabethische naamlyst der voornaamste ketteren*, 1751 (445), appearing with a new title page and a newly printed and unchanged preface, except that the author's initials were removed; the body of the book is of the printing of 1751.

- 469 **Gerdil**, Giacinto Sigismondo. *Introduzione allo studio della religione...* Volume primo. Turin: Stamperia reale, 1755. [12] l., 429, [1] p. 25 cm.

Giacinto Sigismondo Gerdil (1718–1802), a member of the Barnabite order and follower of Descartes, was a professor at the University of Turin and at Bologna; elected to most European academies he was made a cardinal in later years but refused to become pope. This introduction to the study of religion, of which only the first volume appeared, briefly characterizes Spinoza's *Ethica* as based on "nominal" terms which do not permit application to "realistic" definitions (p. 149). An extensive elaboration of this critique is found in Gerdil's *Dissertazioni* of the same year (470).

- 470 [Gerdil, Giacinto Sigismondo]. *Dissertazioni sopra l'origine del senso morale, e sopra l'esistenza di Dio ec.* In dichiarazione di alquanti punti del primo volume della Introduzione allo studio della religione. Turin: Stamperia reale, 1755. [1] l., 95 p., [2] l., 96 p. 25 cm.

The two dissertations in this supplement to Gerdil's *Introduzione allo studio della religione*, 1755 (469), expand points made in the main work. The second, *Della esistenza di Dio, e della immaterialità delle nature intelligenti*, contains a "refutation of Spinoza's system" (pp. 19–35) in which Gerdil dwells on the ambiguities in Spinoza's definition of substance and the axioms supporting it, and demonstrates that the universe cannot possess a necessary order (see also pp. 56–60 and p. 88).

- 471 [Gottsched, Johann Christoph]. *Historische Lobschrift des weiland hochund wohlgebohrenen Herrn Christians, des H.R.R. Freyherrn von Wolf*. . . Halle: Rengerische Buchhandlung, 1755. Portrait, [4] l., 152, 108 p. 24 [2] ½ cm.

Johann Christoph Gottsched (359), Christian Wolff's most faithful disciple and publicist, was doubtless the fittest to write the paean about the master who had died in 1754. Though intended as a eulogy, the book was in fact the first attempt of a scholarly biography — that is scholarly in terms of its time.

Considerable space is given to a narration of the "persecutions" which Wolff suffered from the time he was banned from Prussia until his rehabilitation climaxed by his clearance from the accusation of atheism and Spinozism (pp. 53–104). However, Gottsched reports, that as early as 1705, many years before his denunciation by Joachim Lange and his cohorts (273), Wolff had been called "a pure Spinozist" and an apologist for Spinoza. Possibly, Gottsched ventures, all Wolff had done to prompt this accusation was to repeat a statement by Walther Ehrenfried von Tschirnhausen (69) that Spinoza had not fused God and nature, but defined God more significantly than Descartes.

- 472 Hill, John. *Thoughts concerning God and nature*. In answer to Lord Bolingbroke's philosophy. London: Printed for the author, 1755. 7, 616 p. 25 ½ cm.

John Hill (ca. 1716–1775) was an English litterateur and physician of somewhat dubious character. He wrote plays and novels as well as a monumental botanical work of twenty-six volumes and figured in many literary scandals.

His *Thoughts concerning God and nature*, a book privately printed, is offered to the public as a labor of love, coming from a man not in the church but revering the Scriptures. Parts of it are dedicated to a refutation of Bolingbroke's deism; others endeavor to deduce from reason the certainty of God against the "master writers" of the sect of atheists, namely Spinoza and Hobbes. Hill gives an account of the system of Spinoza (pp. 251–260), merely the plain sum of his doctrine as acknowledged as such by friend and enemy, omitting the obscure and technical parts. Hill does not "examine nor answer his works" (pp. 248–251). A superficial refutation of Spinoza lacking any original thought is the boring result (pp. 290 ff., 333, 376–399).

- 473 Leland, John. *Abriß der vornehmsten deistischen Schriften, die in dem vorigen und gegenwaertigen Jahrhunderte in Engeland bekandt geworden sind; nebst Anmerkungen ueber dieselben und Nachrichten von den gegen sie herausgekommenen Antworten: in verschiedenen Briefen an einen guten Freund*. Aus dem Englischen uebersetzt von Heinrich Gottlieb Schmid. . . . Hanover: Johann Wilhelm Schmid, 1755. 30, 12 p., [7] l., 632 p. 17 ½ cm.

German translation of John Leland's *A view of the principal deistical writers* (499).

- 474 [Mendelssohn, Moses]. *Philosophische Gespraechе*. Berlin: Christian Friedrich Voss, 1755. 108 p. 17 cm.

Moses Mendelssohn (1729–1786), the self-taught philosopher and critic, was one of the main figures of German enlightenment in Berlin. He asserts in this, his first, book that the concept of pre-established harmony originated not with Leibnitz but with Spinoza (pp. 14–76). This is all the more astonishing since previously only enemies of Leibnitz such as Ruardus Andala and Joachim Lange had made this point, and Mendelssohn was one of the main proponents of the Leibnitz-Wolffian school. But to Mendelssohn, Spinoza was in no way a despicable character with whom any contact or similarity in thought must be avoided.

This book marks a milestone in the history of Spinozism because its author, a cautious bourgeois in life and thought, and an orthodox Jew, presents a vindication of Spinoza whom until then only heretics had praised and all Jews had shunned. "Before the transition from the Cartesian to the Leibnitzian philosophy could take place, somebody had to plunge into the immense chasm between them. This unhappy lot was Spinoza's. How much his fate is to be deplored! He was a sacrifice for the human intellect, a sacrifice which deserves to

be adorned with flowers. Without him philosophy could never have extended its frontiers so far." And, as Mendelssohn emphasizes, it was not a Christian who contributed so richly to the "improvement of philosophy" (pp.36 f.). This marks a new tone which will become stronger when Johann Friedrich Herder, Goethe and Schleiermacher enter the Spinoza discussion.

- 475 **Pratje**, Johann Hinrich. Historische Nachrichten von Joh. Chr. Edelmanns, eines beruechtigten Religionsspoetters, Leben, Schriften und Lehrbegrif, wie auch von den Schriften, die fuer und wider ihn geschrieben worden . . . Zwote verbesserte und sehr vermehrte Auflage. Hamburg: Christian Wilhelm Brandt, 1755. [7] l., 52, 376 p., [6] l. 16 cm.

Second corrected and much enlarged edition of Pratje's book on Johann Christian Edelmann, 1753 (458).

- 476 **Wolff**, Christian. Uebrig theils noch gefundene kleine Schriften und einzele Betrachtungen zur Verbesserung der Wissenschaften. Halle: Rengerische Buchhandlung, 1755. Frontispiece, [5] l., 700 p. 20 ½ cm.

This collection appeared one year after the death of Christian Wolff (265). It contains, among many other items, reprints of the *Bedenken der Theologischen Fakultæt zu Tuebingen ueber die Wolfische Philosophie* (Doubts of the theological faculty of Tuebingen concerning the philosophy of Wolff) of 1725, the *Bedenken* of the same year of the philosophical faculty of the same university and Wolff's reply, all relating to the accusation of Spinozism which had been leveled at Wolff's philosophy (pp.171–207).

Published for the first time in this volume (pp.7–23) is the *Auszug der im 1723. Jahre entstandenen Streitigkeiten* (Digest of the controversies arisen in 1723), a synopsis of opinions of Wolff, Thomas Aquinas, Protestant theologians and Spinoza bearing on the controversial statements which Wolff's adversaries had considered Spinozistic.

- 477 [**Marsy**, François de and Jean-Baptiste **Robinet**]. Analyse raisonnée de Bayle, ou abrégé méthodique de ses ouvrages, particulièrement de son Dictionnaire historique et critique, dont les remarques ont été fondues dans le texte, pour former un corps instructif & agréable de lectures suivies. London: 1755–1770. 8 vols. 36, 428 (misprinted as 529) p.; [2] l., 4, 467 p.; 20, 482 p.; 20, 460 p.; [2] l., 181, [7], 300 p.; 20, 524 p.; [16], 460 p.; 16, 488 p. 16 cm.

The first four volumes of this work were edited by the Abbé François de Marsy and published in 1755; the last four, edited by the philosopher Jean-Baptiste Robinet (1735–1820), appeared in 1770. The seventh volume, pp.1–101, contains a simplified version, without the notes, of Bayle's famous Spinoza article from his *Dictionnaire* (117). Inserted at pp.65–85 is a chapter discussing whether Bayle

understood the doctrine of Spinoza in which Bayle is made to say that he understood it according to the consensus of most other adversaries of Spinoza and that, if there was any lack of comprehension, it was due to Spinoza's notorious ambiguity.

1756

- 478 **Argens**, Jean Baptiste de Boyer d'. Die Philosophie der gesunden Vernunft, oder philosophische Betrachtungen ueber die Ungewissheit der menschlichen Erkaentniss . . . Aus dem Franzoesischen . . . uebersetzt. Breslau und Leipzig: Daniel Pietsch, 1756. 2 vols. [11] l., 446 p.; [1] l., 446 p., [17] l. 19 cm.

German translation of *La philosophie du bon-sens* (341).

- 479 **Compendieuses** Kirchen-und Ketzer-Lexicon in welchem alle Ketzereyen und Secten, und deren Urheber und Stifter . . . beschrieben, darnebst auch viele zur Kirchen-Historie dienende Termini und Sachen angefuehret und erlaehret werden . . . herausgegeben . . . von M. J(ohann) G(ottfried) H(ering). Schneeberg: Carl Wilhelm Fuld, 1756. [6] l., 680 cols., [20] l. 17 cm.

Johann Gottfried Hering, a fundamentalist Protestant minister, states that he is not the author of this book. When this lexicon of sects and heretics was published for the first time, his initials appeared on the titlepage and people regarded him as its author. Willy-nilly, because he did not want to be blamed for the errors in the book, he undertook to issue corrected editions.

The articles on Spinoza and *Spinosistae* (cols.587–589) are totally insignificant.

- 480 **Formey**, Johann Heinrich Samuel. Le triomphe de l'évidence . . . Tome I. Avec un discours préliminaire de Mr. de Haller. (Tome II. Avec un discours sur l'esprit philosophique). Berlin: Gottlieb August Lange, 1756. 2 vols. [8] l., 72, 184 p.; 24, 260 p. 17 ½ cm.

Le triomphe de l'évidence, Formey (387) states in the preface, is a work of his young years, a popular condensation of Jean-Pierre de Crousaz' *Examen du Pyrrhonisme*, 1733 (324) rather than an original work. Formey bitterly and naively complains that some people, such as the publisher, objected to the unauthorized publication of the digest of another writer's book. In any event it eventually did appear, repeating Crousaz' views on the treatment of Spinoza by Bayle (vol.2, pp.31, 48, 100).

- 481 [**Warton**, Thomas]. An essay on the writings and genius of Pope. London: M. Cooper (vol.1); J. Dodsley (vol.2), 1756–1782. 2 vols.12, 334 p.; [1] l., 2, 495, [1] p. 20 cm.

Thomas Warton (1728–1790), English poet-laureate and professor of poetry at Oxford University, wrote this book to show that although Pope was not the greatest poet, he was a true and important poet. Reference is made (p. 179 ff.) to the *querelle* concerning Pope's Spinozism (369). Warton quotes a letter from Pope to Racine the younger in which he declared, strongly and with the greatest sincerity, that his sentiments were diametrically opposed to those of Spinoza, and even of Leibnitz.

1757

- 482 [Pluquet, François-André-Adrien]. Examen du fatalisme, ou exposition & refutation des différens systèmes de fatalisme qui ont partagé les philosophes sur l'origine du monde, sur la nature de l'ame, & sur le principe des actions humaines. Paris: Didot, etc., 1757. 3 vols. [2] l., 20, 464 p.; [1] l., 532 p.; [2], 461, [3] p. 16 ½ cm.

François-André-Adrien Pluquet (1716–1790), French archbishop and professor, was a friend of Fontenelle, Montesquieu and Helvétius. His friendship with *philosophes* did not distract him from his preoccupation — searching for the philosophical roots of modern unbelief. Spinozism is denounced as the most dangerous form of monism; yet, when he analyzes Spinoza's principles (pp. 349–360) and the teachings of Spinoza's early adopters and converters, such as Breidenburg, Leenhof, Hattem and Wachter, he shows extensive first-hand knowledge combined with an objectivity of judgment rarely found in an 18th century priest writing on Spinozism. The introduction to the second volume states that all philosophical systems which recognize only one substance are founded on Spinozism. Spinoza's system, Pluquet says, was never convincingly refuted, a task which, quite different from the ways of his colleagues, he undertakes in this volume as one of strictly philosophical criticism.

- 483 Polignac, Melchior de. L'anti-Lucrece. Poeme sur la religion naturelle . . . traduit par M. de Bougainville. Paris: Desaint & Saillant, 1757. 2 vols. [1] l., 368 p.; [1] l., 368 p. 14 cm.

A new edition of the French translation of 1754 of Polignac's *Anti-Lucretius* (462).

- 484 Polignac, Melchior de. Anti-Lucretius of God and nature, a poem, written in Latin . . . Rendered into English by the translator of Paradise lost (William Dobson). . . . London: Richard Manby, 1757. 57, [1] p. 25 ½ cm.

English translation of only the first book of Polignac's *Anti-Lucretius* (419).

- 485 Walch, Johann Georg. Bibliotheca theologica selecta litterariis adnotationibus instructa. Jena: Croecker, 1757–1765. 4 vols. [8] l., 44 p., [2] l., 992 p.; 6 p., [1] l., 1183, [1] p., [37] l.; [1] l., 10 p., [2] l., 890 p., [27] l.; [1] l. 12 p., [1] l., 1171, [69] p. 21 cm.

This monumental *catalogue raisonné* of theological literature compiled by Johann Georg Walch (287), contains valuable bibliographical notes on works by Spinoza and his followers and books about them (vol. 1, pp. 679–690, 693 f., 719–727, 729–732, 771–773, 803–807).

1758

- 486 Marchand, Prosper. Dictionaire historique, ou memoires critiques et litteraires, concernant la vie et les ouvrages de divers personnages distingués, particulièrement dans la republique des lettres. The Hague: Pierre de Hondt, 1758–1759. 2 vols. [4] l., 330 p., [3] l.; [2] l., 328 p., [19] l. 40 ½ cm.

Prosper Marchand (d. 1756), a French-born bookdealer and learned bibliographer living in Holland, was the editor of the fourth edition of Bayle's *Dictionnaire*. At his death he left sufficient notes for this supplementary *Dictionnaire*, the result of forty years' work. Volume 1, pp. 312–329, contains "Liber de tribus impostoribus," an excellent critical review of the history and the "authors" of this book, which also helps to clarify the bibliographical problems of the *Vie de Spinoza* by Lucas (pp. 324 f.). The article "s'Gravesande" deals with that writer's Spinozism (347) and lists anti-Spinozistic works (vol. 1, p. 57).

1759

- 487 Bernis, François-Joachim de Pierres de. Oeuvres mêlées . . . en prose et en vers. Amsterdam: Aux depens de la Compagnie, 1759. [1] l., 166 p. 15 ½ cm.

This early collection of poetic and aesthetic writings of François-Joachim de Pierres de Bernis (1715–1794), French statesman and cardinal, contains an introductory *Discours sur la poésie*. This discourse speaks about Bernis' poetic refutation of Spinoza which was published in full only after the cardinal's death. Bernis, it states, used verse for his refutation of the system of Spinoza, "so monstrous in its principles, so horrible in its consequences," because French poetry, always closely connected with philosophy and metaphysics, seemed an excellent medium for that purpose. A part of the poem, dealing with Spinoza, is quoted verbatim (pp. VI–VIII).

See also my notes on Bernis, *La religion vengée*, 1795 (611).

- 488 **Montesquieu**, Charles Louis de Secondat. *Miscellaneous pieces* . . . Translated from the new edition of his Works in quarto printed at Paris. London: D. Wilson and T. Durham, 1759. [4] l., 334 p. 20 ½ cm.

This collection of various small writings by Montesquieu translated into English contains (pp. 235–334) the translation of *Défense de l'esprit des loix* (440).

- 489 **Trinius**, Johann Anton. *Freydenker-Lexicon, oder Einleitung in die Geschichte der neuern Freygeister ihrer Schriften, und deren Widerlegungen. Nebst einem Bey- und Nachtrage zu des seligen Herrn Johann Albert Fabricius Syllabo scriptorum, pro veritate religionis christianae*. Leipzig und Bernburg: Christoph Gottfried Coerner, 1759. [4], 876 p. 17 ½ cm.

Johann Anton Trinius (1722–1784), a Protestant pastor in a small town in Saxony who in his writings specialized in the history of *savants*, collected in this lexicon biographical and bibliographical information on the freethinkers of the previous 100 years and listed the writings against them. The entry on Spinoza, bibliographically rich with important information, is found on pp. 417–444, 591 f. Other entries relevant to Spinoza are *Het leven van Philopater* (85) (p. 35); Boulainvilliers (pp. 116 ff.); Franz Cuper (p. 172); Wilhelm Deurhof (pp. 173 ff.); Johann Conrad Dippel (particularly pp. 199 f., 205); Johann Christian Edelmann (pp. 244 ff.); Christian Gabriel Fischer (pp. 280 ff.); Arnold Geuling (pp. 292 f.); Christ. Gottlieb (pp. 293 f.); van den Hooft (p. 314 f.); Abraham Johann Kuffelaer (p. 332 f.); Friedrich von Leenhof (pp. 335 ff., 588 f.); Ludwig Meyer (pp. 360 ff.); Friedrich Wilhelm Stosch (pp. 444 ff.); Natalis Aubert de Versé (pp. 503 ff.); Johann George Wachter (pp. 516 ff.).

1760

- 490 **Leibnitz**, Gottfried Wilhelm. *Essays de théodicée sur la bonté de Dieu, la liberté de l'homme, & l'origine du mal* . . . Nouvelle édition, augmentée de l'histoire de la vie & des ouvrages de l'auteur, par M. le chevalier de Jaucourt. Lausanne: Marc-Mic. Bousquet, 1760. 2 vols. Portrait, [6] l., 604 p., [2] l.; [1] l., 592 p. 16 cm.

See my notes on the German translation of 1744 (402).

- 491 **Savérien**, Alexandre. *Histoire des philosophes modernes, avec leur portrait gravé dans le goût du crayon, d'après les desseins des plus grands peintres* . . . Publiée par François, graveur des desseins du Cabinet du roi . . . I. partie contenant l'histoire des metaphysiciens. Paris: Brunet, 1760. Engraved title, 19, [1], 111 p.; 10 plates. 30 ½ cm.

Alexandre Savérien (1720–1805), French mathematician, physicist, engineer and inventor, exhibited his learning in writings in many fields. Though an amateur in philosophy, the biography of Spinoza (pp. 52–58), contained in this volume together with chapters on Erasmus, Hobbes, Nicole, Locke, Malebranche, Bayle, Abbadie, Clarke, and Collins, marks important progress. Savérien used the report by Lucas in *Nouvelles littéraires*, 1719, which most biographers neglected and thus produced an account of Spinoza's life which is more accurate and more free from traditional falsifications than the better known early biographies.

Jean Charles François (1717–1769) adorned Savérien's volume with engraved portraits, Spinoza's among them, done by a new method which aimed at creating the effect of crayon and pastel drawings, of which François claimed to be the inventor.

1761

- 492 [**Mendelssohn**, Moses]. *Philosophische Schriften*. Berlin: Christian Friedrich Voss, 1761. 2 vols. Frontispiece, [6] l., 256 p.; [1] l., 228 p. 16 cm.

This first collection of Mendelssohn's writings on philosophy and aesthetics contains a revised version of his first book, *Philosophische Gespraechen* (474). Mendelssohn's discussion of Spinoza is found in vol. 1, pp. 192–233, his famous eulogy of Spinoza on p. 206.

- 493 [**Robinet**, Jean-Baptiste]. *De la nature*. Amsterdam: E. van Harrevelt, 1761. Frontispiece, 12, 456 p. 16 ½ cm.

De la nature is the main work of Jean-Baptiste Robinet (1735–1820), the French enlightener, in which he propounds an organic theory of nature to replace the theory of the creation of the world by God out of nothing. Upon its publication it was immediately characterized as "the system of Spinoza developed by means of a physical system of the world."

The first edition appeared as a self-contained book; the second enlarged edition of 1763–1766 numbers four volumes (496).

- 494 **Savérien**, Alexandre. *Histoire des philosophes modernes avec leur portrait gravé dans le goût du crayon d'après les planches in 4°. dessin' par les plus g^{ds}. peintres* . . . Publiée par François grav. des des. du cab. du Roy &c. . . Paris: Brunet [and/or others], 1761–1773. 8 vols. (vol. 1 in 3rd edition). 16 ½ cm.

The octavo edition is less sumptuous than the one in quarto of 1760 (491). The article on Spinoza is in vol. 1, pp. 171–193; the Spinoza portrait is in black.

1762

- 495 **Ocellus** Lucanus. Ocellus Lucanus en grec et en françois avec des dissertations sur les principales questions de la metaphisique, de la phisique, & de la morale des anciens; qui peuvent servir de suite à la Philosophie du bon sens par Mr. le marquis d'Argens. . . . Berlin: Haude et Spener, 1762. [2] l., 24, 307, [1] p. 15 ½ cm.

Ocellus Lucanus, a Pythagorean philosopher born in the 5th century B.C., was supposedly the author of a treatise *On the nature of the universe*. For this edition, Jean Baptiste de Boyer d'Argens added lengthy annotations — a kind of continuation to his *La philosophie du bon-sens*, 1737 (341). In his remarks, d'Argens repeatedly cites Spinoza's unblemished personal life (pp. 204, 232, 236 f., 255 f.).

1763

- 496 **Robinet**, Jean-Baptiste. De la nature. Nouvelle edition revue, corrigée & augmentée par l'auteur. Amsterdam: E. van Harrevelt, 1763–1766. 4 vols. Frontispiece, 16, 338 p., [1] l.; 16, 443 p.; 56, 287, [1] p.; [2] l., 3, [1], 284 p.; plates. 20 cm.

New definitive edition of *De la nature* by Jean-Baptiste Robinet, of which the first volume appeared in 1761 as a self-contained work (493).

In its theological parts, this work is a continual variation on themes of Spinoza's *Ethica*. Robinet himself calls Spinoza one of the "masters of us modern philosophers" (vol. 2, p. 311) and Spinoza's system "the common system pushed to the extreme" (vol. 2, p. 366). He praises Spinoza for his criticism of the anthropomorphic idea of God, but against Spinoza he insists on the dualism of God and universe — they are two incommensurable entities (vol. 3, p. 31).

1764

- 497 [**Argens**, Jean Baptiste de Boyer d']. Lettres juives, ou correspondance philosophique, historique & critique, entre un juif voyageur en différens etats de l'Europe, & de ses correspondans en divers endroits. Nouvelle édition, augmentée de nouvelles lettres & de quantité de remarques. The Hague: Pierre Paupie, 1764. 8 vols. [2] l., 24, 347p.; [2] l., 365 p.; [2] l., 368 p.; [2] l., 391 p.; [2] l., 22, 357 p.; [2] l., 376 p.; [2] l., 298 p.; [2] l., 390, [1] p. 14 cm.

See my notes on the first edition of 1736–1737 (340).

- 498 **Rousseau**, Jean-Jacques. Lettres écrites de la montagne. En deux parties. . . . Amsterdam: Marc Michel Rey, 1764. [3] l., 368 p. 18 cm.

In these *Lettres* Jean-Jacques Rousseau (1712–1778) deals with the relationship between Christianity and state, and denies that miracles are proof of revelation. The book was the cause of Rousseau's flight from his refuge at Moitiers where the populace had been incited by the local priest. Vernière, *Spinoza et la pensée française avant la révolution*, 1954, vol. 2, pp. 491 ff., details how this book, especially in its third letter, incorporates the results of Rousseau's study of Spinoza.

- 499 **Leland**, John. A view of the principal deistical writers that have appeared in England in the last and present century; with observations upon them, and some account of the answers that have been published against them. In several letters to a friend. The fourth edition (vol. 1; vol. 2: The fifth edition). London: R. and J. Dodsley, etc., 1764–1766. 2 vols. [1] l., 12, 428 p.; [1] l., (433, 27) p. 20 ½ cm.

John Leland (1691–1766), an English Nonconformist divine, was the author of several books refuting the extreme English deists and freethinkers. His *View of the principal deistical writers* deals with such philosophers as Hobbes, Toland, Herbert of Cherbury, Blount, Shaftesbury, Collins, Woolston, Hume, Lord Bolingbroke, etc. Leland discusses Spinoza, "the most applauded doctor of modern atheism" (vol. 1, p. 76), only en passant in references to repentance (p. 8); Toland's *Pantheisticon* favoring Spinoza (p. 43); natural law (pp. 76–78); miracles (p. 296).

1765

- 500 **Argens**, Jean Baptiste de Boyer d'. Histoire de l'esprit humain ou Memoires secrets et universels de la republique des lettres. Berlin: Haude et Spener, 1765. 3 vols. Portrait, [6] l., 360 p.; [1] l., 360 p.; [1] l., 407 p. 15 cm.

As Argens indicates in the preface, the *Histoire de l'esprit humain* is merely a new edition of his *Mémoires secrets de la république des lettres*, published first in 1744 (401).

- 501 **Meier**, Georg Friedrich. Metaphysik . . . Zweyte Auflage. Halle: Johann Justinus Gebauer, 1765. 4 vols. [5] l., 451 p.; 311, [1] p.; 509, [2] p.; [2] l., 524 p. 20 ½ cm.

In his system of metaphysics Georg Friedrich Meier (418) rejects two central aspects of Spinozism — its fatalism (vol. 2, pp. 50–54) and "theological Spinozism," i.e. Spinozistic pantheism (vol. 4, pp. 95 f.; see also pp. 226 f. on Spinoza's view of miracles).

- 502 **Mosheim**, Johann Lorenz von. An ecclesiastical history, antient and modern, from the birth of Christ, to the beginning of the present century: in which the rise, progress, and variations of church power are considered in their

connexion with the state of learning and philosophy, and the political history of Europe during that period . . . Translated from the original, and accompanied with notes and chronological tables, by Archibald Maclaine. . . London: A. Millar, 1765. 2 vols. 29, 807, [1] p.; [2] l., 681 p. 25 cm.

The Institutiones historiae ecclesiasticae antiquae et recentioris, published in 1755, of which the above is the English translation, shows Johann Lorenz von Mosheim (260) as a church historian not bound to the dogmatic confines of his predecessors. His account of Spinoza (vol. 2, pp. 316–319) is pleasantly free from the usual theological bias.

- 503 **Valsecchi**, Antonino. *Dei fondamenti della religione & dei fonti dell' impietà*. Padua: Stamperia del Seminario, 1765. 2 vols. 24, 257, [1], 4 p.; 20, 372, 17 p. 25 cm.
See my notes on the edition of 1767 (511).

- 504 [**Voltaire**, François Marie Arouet de and César-Chesneau **Dumarsais**]. *Recueil nécessaire*. Leipzig, 1765. 8, 319 p. 19 cm.

The *Recueil nécessaire*, probably put together by Voltaire, is a collection of deistic and anti-clerical pieces in the tradition of freethought. It opens with *Analyse de la religion chrétienne*, here, probably correctly, ascribed to César-Chesneau Dumarsais (1676–1756), a grammarian and editor of some of Mirabaud's works, who was closely associated with the *Encyclopédie*. Ira O. Wade, *The clandestine organization and diffusion of philosophic ideas in France from 1700 to 1750*, Princeton, 1938, gives a detailed analysis of the work (pp. 164–185) and shows that Spinoza was its main source (p. 176). Dumarsais refers the reader to the French translation of the *Tractatus, Traité des cérémonies superstitieuses des Juifs* (687–689), for additional proof of his own Bible criticism (p. 110). He quotes Spinoza as the *auteur qui étoit Juif*, who as an expert in Hebrew was able to elucidate difficulties that were beyond the capacities of others (p. 12). The *Analyse* was written between 1722 and 1745.

The remaining pieces in the *Recueil* are by Voltaire. *Sermon des cinquante* (pp. 121–150) follows the Spinozistic line, and so does *Catéchisme de l'honnête homme* (p. 89–118). More noticeable than in the foregoing writings is the influence of Spinoza in Voltaire's *Examen important par Milord Bolingbroke* (p. 151–290) where he refutes the Mosaic origin of the Pentateuch with the methods of Spinoza.

1766

- 505 [**Voltaire**, François Marie Arouet de]. *Le philosophe ignorant*. [Geneva], 1766. 7, 168 p. 21 cm.

Le philosophe ignorant is considered by many the most comprehensive presentation of the philosophical views of Voltaire (380). The chapter on Spinoza (*Doute* xxiv, pp. 49–61) points out that Spinoza is an atheist in the strongest sense of the word and that he overturned morality although remaining rigidly virtuous himself. See also the reference to Jurieu and Spinoza (p. 148).

- 506 (V)[**oltair**](e), [François Marie] (A)[rouet de]. *Le philosophe ignorant*. [Amsterdam or The Hague], 1766. [3] l., 120 p. 20 cm.

Another edition of *Le philosophe ignorant* (505).

- 507 [**Voltaire**, François Marie Arouet de]. *Le philosophe ignorant*. N.p., 1766. [7] l., 154 p. 19 cm.

A third issue of *Le philosophe ignorant* (505).

- 508 **Brucker**, Johann Jacob. *Historia critica philosophiae*. . . . Leipzig: Weidemann et Reich, 1766–1767. 6 vols. (vols. 1 and 2 in second editions). Portrait, [3] l., 1357, [35] p.; [4] l., 1072 p., [18] l.; [3] l., 912 p., [16] l.; [3] l., 785, [31] p.; [4] l., 933, [32] p.; [4] l., 1032 p., [14] l. 24 cm.

Historia critica philosophiae by Johann Jacob Brucker (413), a pioneering work of tremendous erudition, contains a valuable account of Spinoza's life and philosophy, and the philosophy of his followers (vol. 42, which is vol. 5, pp. 682–706; additions, vol. 6, p. 922). Other references to Spinoza are in vol. 1, pp. 1149, 1160, 1170; vol. 2, pp. 1054 ff. (Cabala), 1067; vol. 3, pp. 112, 138 f.; vol. 42, pp. 809, 820; vol. 6, pp. 925 f., 1031.

1767

- 509 **Boulainvilliers**, Henri de. *Doutes sur la religion suivies de l'Analyse du Traité, theologi-politique de Spinoza*, par le Comte de Boulainvilliers. London, 1767. [2] l., 103 p. 15 ½ cm.

The second writing in this collection, *Analyse du Traité théologi-politique de Spinoza*, ascribed here to Henri de Boulainvilliers, is identical with the manuscript *Critique de Spinoza* (666).

The first writing, *Doutes sur la religion*, is an anti-Christian treatise typical of the works of the radical philosophes. Barbier, IV, 1119b, cites Guérout de Pival as its author.

- 510 **Freret**, Nicolas. *Examen critique des apologistes de la religion chrétienne*. N.p., 1767. 268 p., [2] l. 14 ½ cm.

The authorship of the *Examen* has been debated. The title page makes it a work of Nicolas Fréret (1688–1749), a historian and member of the *Académie* to whom many anti-clerical works of the French enlightenment were ascribed. Two other attributions have been made; to Levesque de Burigny and to Morellet. However, there is good evidence that Fréret is the author (Wade, *The clandestine organization and diffusion of philosophic ideas in France from 1700 to 1750*, Princeton, 1938, pp. 200 ff.).

The book shatters the sacred origin of the Scriptures by showing that each of the early Christian teachers had repudiated some part of the Scriptures. The Spinozistic character of the critique is noted by Vernière, *Spinoza et la pensée française*, vol. 2, 1954, pp. 378, 382 ff., and Wade, p. 204.

- 511 **Valsecchi**, Antonino. Dei fondamenti della religione e dei fonti dell' empietà libri tre . . . Edizione seconda riveduta, et ampliata dall' autore. Padua: Stamperia del Seminario, 1767. 3 vols. 24, 260 p.; 20, 344 p.; 24, 392 p. 24 cm.

This learned work of Antonino Valsecchi (1708–1791), a Dominican scholar who taught at the University of Padua, first published in 1765 (503), presents a detailed defense of Christianity and its tenets against the English deists and French *philosophes* and their atheistic forerunners, Spinoza among them. Valsecchi refutes the system of Spinoza and particularly his concept of God (vol. 1, pp. 53, 63–73), his fatalism (pp. 156–162), and his notions on ethics (pp. 167–170). He rejects Spinoza's position on miracles (vol. 2, pp. 225 f., 236–245) and prophecy (p. 317); he rehashes the old fables about Spinoza's death (vol. 3, pp. 23–29), goes on from there to picture Spinoza's morals (pp. 43–47), and concludes with a rejection of Spinoza's pantheism (pp. 205–208, 214 f.).

Valsecchi's *La religione vincitrice*, 1776 (547) was written as a supplement to *Dei fondamenti*.

- 512 **Valsecchi**, Antonino. De fundamentis religionis et de fontibus impietatis libri tres . . . Ex italo idiomate in latinum translatus juxta editionem secundam auctiorem retractatioremque. Liber primus (-tertius). Venice: Nicolaus Pezzana, 1767. 32, 571 p. 25 ½ cm.

Latin translation of the second edition of *Dei fondamenti della religione e dei fonti dell' empietà*, 1767 (511).

- 513 [**Voltaire**, François Marie Arouet de]. Lettres à son Altesse Monseigneur le Prince de ****. Sur Rabelais & sur d'autres auteurs accusés d'avoir mal parlé de la religion chrétienne. Amsterdam [Geneva]: Marc Michel Rey, 1767. [1] l., 144 p. 18 cm.

The tenth in this collection of essays in letter form on philosophers and other writers who composed books critical of religion deals with Spinoza. Voltaire

(380) feels that the personality as well as the work of Spinoza has been misjudged. Johannes Bredenburg (21), Voltaire says, plainly lied when he maligned Spinoza's character, and the ban by the Amsterdam Jewish community was a "Sabbath of witches." The *Tractatus theologico-politicus* is far from atheistic, although atheism, a true danger, appears in the *Opera posthuma*, and the best line of attack against Spinoza is to point out his ignorance of physics and his monstrous abuse of metaphysics.

- 514 [**Voltaire**, François Marie Arouet de]. Le philosophe ignorant. Nouvelle édition corrigée. N. p., 1767. [2] l., 108 p. 16 cm.

New edition of *Le philosophe ignorant* (505).

- 515 **Voltaire**, François Marie Arouet de. The ignorant philosopher. With an address to the public upon the parricides imputed to the families of Calas and Sirven. Translated from the French of M. de Voltaire. London: S. Bladon, 1767. [4] l., 206 p., [1] l. 20 cm.

English translation of Voltaire's *Le philosophe ignorant* (505).

1768

- 516 [**Fréret**, Nicolas]. Lettre de Thrasibule à Leucippe. Ouvrage posthume. . . London, [1768]. 252 p. 16 ½ cm.

The *Lettre de Thrasibule*, written probably in 1722, appears to be an authentic work of Fréret (510). The book is an examination of different religions, a study, so-to-speak, in comparative religion applying to all of them the critical yardsticks of deism. Wade, *The clandestine organization and diffusion of philosophic ideas in France from 1700 to 1750*, Princeton, 1938, notes the Spinozistic character of the work (pp. 193, 196); so do Vernière, *Spinoza et la pensée française*, vol. 2, pp. 378, 380 ff. and Mauthner, *Der Atheismus und seine Geschichte im Abendlande*, 1922, vol. 3, p. 38 f.

- 517 **Le Militaire** philosophe ou difficultés sur la religion proposées au R.P. Malebranche, prêtre de l'Oratoire. Par un ancien officier. London, 1768. [2] l., 193, [3] p. 16 ½ cm.

Le militaire philosophe is one of the many deistic works which were secretly circulated in France in the first half of the 18th century in manuscript form before they were printed. Its author cannot be determined with surety. Jacques André Naigeon (1738–1810), bookseller, editor and compiler, and a leading figure among the *philosophes*, was, according to Quérard, responsible for its publication. He dates it from 1711. The last chapter of the printed version is by Holbach.

Though clearly arguing in the Spinozistic tradition, in fact often being more radical than Spinoza in his critique of the Scriptures, the author of *Le militaire philosophe* declares rather unconvincingly that, of the books opposed to Christianity and dealing with the difficulties of maintaining traditional religion, those of Spinoza, Hobbes, etc. had remained unknown to him (p. 4).

- 518 **Toland**, John. *Lettres philosophiques sur l'origine des préjugés, du dogme de l'immortalité de l'ame, de l'idolâtrie & de la superstition; sur le système de Spinoza & sur l'origine du mouvement dans la matiere*. Traduite d'Anglois. . . London; 1768. [1] l., 2, 267 p. 16 cm.

French translation of Toland's *Letters to Serena*, 1704 (149). The translator is Paul Heinrich Dietrich Baron d'Holbach, the author of *Le système de la nature*, 1770 (524/5), who translated many of the works of English deists.

1769

- 519 [**Chaudon**, Louis-Mayeul]. *Dictionnaire anti-philosophique, pour servir de commentaire & de correctif au Dictionnaire philosophique, & aux autres livres qui ont paru de nos jours contre le christianisme: ouvrage dans lequel on donne en abrégé les preuves de la religion, & la réponse aux objections de ses adversaires: avec la notice des principaux auteurs qui l'ont attaquée, & l'apologie des grands hommes qui l'ont défendue*. Nouvelle édition considérablement augmentée. . . Avignon: La veuve Girard, etc., 1769. 2 vols. 32, 288 p.; 256 p. 20 cm.

The *Dictionnaire anti-philosophique* by Louis-Mayeul Chaudon (1737–1817), French *litterateur* and bio-lexicographer, was written as a refutation of Voltaire's *Dictionnaire philosophique* from the Catholic viewpoint. The second volume, p. 162, contains a brief article "Spinosa. Son monstrueux système." In it Chaudon states that Spinozism did not survive its author. That assertion certainly sets him aside from the apologetic writers of his faith who as a rule pictured Spinoza as a perennial danger.

- 520 **Valsecchi**, Antonino. *Dei fondamenti della religione e dei fonti dell' empietà libri tre . . .* Edizione terza. Genoa: Bernardo Tarigo, 1769. 3 vols. 20, 260 p.; 20, 348 p.; 24, 400 p. 25 1/2 cm.

Third edition of Valsecchi's work (511).

- 521 **Woolston**, Thomas. *Discours sur les miracles de Jésus-Christ*. Traduits de l'Anglois. . . N.p., Dixhuitième siècle [1769]. 239 p. 16 1/2 cm.

Thomas Woolston (1669–1733), the English deist, published six separate *Discourses on Miracles* from 1726–1728. He was jailed and committed to an insane

asylum on account of them and died in prison. Paul Heinrich Baron d'Holbach (524) translated the *Discourses* into French.

Crass and ribald as they were, the *Discourses* were of tremendous influence on other freethinkers as well as on the orthodox to whom they signified the pernicious extremes of deism. Vernière, *Spinoza et la pensée française*, 1954, vol. 2, p. 634, points out that the violent arguments of Woolston are a distortion of the sixth chapter of Spinoza's *Tractatus theologico-politicus*.

- 522 [**Argens**, Jean Baptiste de Boyer d']. *Lettres cabalistiques, ou correspondance philosophique, historique et critique, entre deux cabalistes, divers esprits élémentaires, & le seigneur Astaroth*. Nouvelle édition, augmentée de nouvelles lettres & de quantité de remarques. The Hague: Pierre Paupie, 1769–1770. 7 vols. [2] l., 24, 306 p.; [2] l., 12, 368 p.; [1] l., 6, 340 p.; [2] l., 8, 348 p.; [2] l., 356 p.; [2] l., 314 p.; [2] l., 365 p. 14 1/2 cm.

In the *Lettres cabalistiques*, styled like his *Lettres juives* (340) and *Lettres chinoises* (372) Argens continues his discussion of Spinoza and his philosophy.

Vol. 1, pp. 52–67 contains a dialogue between Spinoza and Mariana, the Spanish Jesuit historian of the sixteenth century, in the manner of the *Dialogues à l'enfer*; much is made in it of Spinoza's obsession to convert his fellow-religionists to his beliefs. Paraphrasing the same theme, Spinoza is portrayed in vol. 3, pp. 163 ff. as a philosopher certain of the immortality of his philosophy. Vol. 7, pp. 123 ff. reports on the dissensions within the Jewish community of London when its rabbi, David Nieto, was accused of Spinozism. See also vol. 2, pp. 155 f. and vol. 6, p. 210.

1770

- 523 **Castro**, Isaac Orobio de. *Israel vengé*. Ou exposition naturelle des prophéties hebraïques que les Chrétiens appliquent à Jesus, leur prétendu Messie. London, 1770. [2] l., 243, [1] p. 15 1/2 cm.

Doubts have been raised whether Isaac Orobio de Castro (145) is the author of this anti-Christian book. According to its editor, de Castro composed the work "in his language," meaning Spanish; a Jew by the name of Henriquez prepared the French translation at the request of a man of letters residing in Holland; and the latter retouched or corrected the translation. Johann Christoph Wolf's listing in his *Bibliotheca hebraea*, vol. 3, 1727, p. 552 (228) of de Castro's Spanish manuscripts quoting from an earlier catalogue verifies Orobio's authorship of at least some parts of *Israel vengé* and Pierre Naville (*Paul Thiry d'Holbach*, Paris, 1943, p. 417, identifies Holbach 524/5) as its editor.

The book is directed against Christianity. It shows that Jesus does not fulfill any of the promises made for the coming of the Messiah, it attacks the doctrine of the Trinity, and brings proof that the 53rd chapter of Isaiah cannot apply to

Christ. In doing so it uses, besides other arguments, points made in Spinoza's Bible criticism. De Castro was an orthodox Jew; in his *Certamen philosophicum* (145) he had refuted Spinoza's philosophical atheism, but he does not hesitate to use a few Spinozistic ideas to shake the dependence of Christian theology on the Old Testament!

- 524/5 [Holbach, Paul Heinrich Dietrich d']. *Système de la nature. Ou des loix du monde physique & du monde moral.* Par M. Mirabaud, secrétaire perpétuel, & l'un des quarante de l'Académie Française. . . . London, 1770. 2 vols. [6] l., 370, [4] p.; [2], 412 p. 20 ½ cm.

German-born Paul Heinrich Dietrich Baron d'Holbach (1723–1789), whose Paris salon was headquarters for the Encyclopedists, was the great promoter of radical French enlightenment through his own works as well as the numerous translations and editions of the works of others. The *Système de la nature* is his *chef d'oeuvre* and in a sense that of radical French enlightenment. It was published under the name of the secretary of the French Academy, Mirabaud, who had died 10 years earlier. The book was banned and burned for its atheism.

Holbach's philosophy, as he develops it in his *Système de la nature*, is radical materialism. Throwing out the prudence employed by many other *philosophes*, he openly relies on Spinoza where Spinoza supports his stance. He sides with him in stating that there is only one eternal Substance, the universe (vol. 2, pp. 109, 140 ff.); there is no creation (vol. 2, p. 172); and man is not free, his actions are fully determined. Holbach is equally outspoken in excluding any pantheistic interpretation of the concept of Substance; there is no God, not even one identical with Substance (vol. 1, p. 159; vol. 2, pp. 332 ff.). Holbach propounds an unequivocal atheism which, as he points out by reference to Spinoza's appearance in Holland, does not disturb the peace of society (vol. 2, p. 352).

See also my notes on the edition of 1780 (557), on Holbach's *Le bon-sens*, 1773 (534) and Holland's *Réflexions philosophiques sur le Système de la nature*, 1775 (540).

- 526 [La Croze, Mathurin Veyssière]. *Entretiens sur divers sujets d'histoire et de religion entre Mylord Bolingbroke, et Isaac d'Orobio, rabin des Juifs Portugais a Amsterdam.* London, 1770. [2] l., 450 p. 16 cm.

The author of this book is Mathurin Veyssière La Croze (1661–1739) who as a youth traveled in America and the West Indies, then became a Benedictine monk at St. Maur, left Catholicism, and lived in Berlin as librarian and tutor of Frederick the Great's favorite sister. My copy of the *Entretiens* comes from the library of the royal palace in Potsdam which had its start as the library of Frederick the Great. The *Entretiens sur divers sujets d'histoire de littérature, de*

religion et de critique, as the original title read which also appears in the text of this edition, appeared first in 1711. In fictitious discussions between Bolingbroke and Orobio de Castro it deals with the practical problems of religious tolerance and, in its second half, with the history of atheism and recent atheists. The real Isaac Orobio de Castro, by the way, was not a rabbi, but a physician (145, 523); he is the "erudite Jew" with whom Philipp van Limborch had his "friendly conference" (67).

The *Entretiens* establishes a degree of conformity between the philosophic principles of Giordano Bruno and Spinoza (pp. 308 ff.); it discusses Matthias Knutzen and his Spinozistic sect of the *Gewissener* and presents (pp. 394–411) a French translation of Knutzen's pamphlet *Amicus amicis amica* (19). It asserts that of all atheists Spinoza acquired the largest following (pp. 422 f.).

- 527 [Voltaire, François Marie Arouet de]. *Questions sur l'Encyclopédie, par des amateurs.* N.p., 1770–1771. 4 vols. [2] l., 377 p.; [1] l., 390, [1] p., *Avis au relieur*; [1] l., 365, [1] p.; [1] l., 382 p. 20 cm.

Voltaire (380) is the author of *Questions sur l'Encyclopédie*. They are not questions at all, but essays on many subjects, most of them covered in the *Encyclopédie*, and composed as material for a new edition in those cases where the original treatment was incomplete or not in line with the professed ideology of the encyclopedists. Other articles concerned subjects which had been omitted in the *Encyclopédie*.

The article "Athéisme" points out that Spinoza does not deny the existence of a supreme intelligence (vol. 2, pp. 289 ff.), so does the article on *causes finales* (vol. 3, p. 244). The article "Dieu, Dieux" contains a long section on Spinoza (vol. 4, pp. 277–285) in which Voltaire, basing his judgment on contradictions and statements in Spinoza's philosophy unexpected of an atheist, comes to the conclusion that Spinoza is not dangerous, merely confused. This section was reprinted in the edition of Holbach's *Système de la nature* of 1780 (557). An *Epître à l'auteur du Livre des trois imposteurs* is also contained in the article "Athéisme" (vol. 2, pp. 296 ff.).

See also my notes on the edition of 1773 (535).

1771

- 528 Condillac, Etienne Bonnot de. *Traité des systèmes, ou l'on en démêle les inconvénients et les avantages.* Amsterdam et Leipzig: Arkstée & Merkus; etc., 1771. 448 p., [1] l. 16 ½ cm.

The first edition had appeared in 1749 (435).

- 529 **Leibnitz**, Gottfried Wilhelm. Tentamina theodicaeae de bonitate Dei libertate hominis et origine mali. Versionis novae editio altera. Vita auctoris a Bruckero descripta, Kortholti Disput. de philosophia Leibnitii &c. et variis observationibus aucta. Cum praefatione Aug. Frid. Boeckii. . . . Tuebingen: Berger, 1771. Portrait, [1] l., 19 p., [1] l., 36, 842 p., [37] l. 19 ½ cm.

Latin translation by Johann Ulrich Steinhöfer of Leibnitz' *Essais de Théodicée* (402).

1772

- 530 **Koelbele**, Johann Balthasar. Kleiner Versuch ueber die Wunder nach Houttevilischem Bonnetischem und Hollmaennischem Leitfaden mit einigen Zusaetzen ueber die Mendelssohnische und Koelbelische Religionstreitigkeit. Frankfurt am Main: Mit Andreaeischen Schriften, 1772. [8, one of them blank] l., 285 p. 17 ½ cm.

Kleiner Versuch ueber die Wunder by Johann Balthasar Koelbele (1722–1778), an attorney in Frankfurt and author of many polemical and anti-semitic writings, is part of the controversy which arose when in 1769 Johann Caspar Lavater dedicated his translation of part of Bonnet's *Palingénésie philosophique* to Moses Mendelssohn, the Jewish philosopher of enlightenment. In that translation, which appeared under the title *Philosophische Untersuchung der Beweise fuer das Christenthum*, the Swiss theologian had asked Mendelssohn to become a convert to Christianity. Mendelssohn supported by many enlightened writers, angrily rejected the suggestion. Koelbele, who had written against Mendelssohn for many years, joined the controversy with a number of "letters" and the appendices to this essay on the truth of miracles.

Koelbele reviews Claude-François Houtteville's *La religion chrétienne prouvée par les faits* (257), particularly his discussion of Spinoza's concept of miracles (pp. 5–44, 186 ff.). He also reviews in the same orthodox vein the passages concerning Spinoza in Samuel Christian Hollmann's *Commentatio philosophica de miraculis*, 1727 (290) (pp. 135, 174–176, 190).

- 531 [**Mandeville**, Bernard de]. The fable of the bees: or, private vices, public benefits . . . With An essay on charity and charity schools: and A search into the nature of society. . . . Edinburgh: J. Wood, 1772. 2 vols. 316 p.; 298 p., [9] l. 17 ½ cm.

The fable of the bees by Bernard de Mandeville (1670–1733), Dutch-born and educated British physician and moralist, published first in 1714–1729, was one of the most controversial books of the 18th century. Its main thesis is that private vices are chiefly responsible for the affluence of modern society and that for this reason the passions of the individual which give birth to these vices

should not be suppressed. Spinoza is mentioned in his book only once (vol. 2, pp. 260 f.). Mandeville rejects Spinozism — the idea that the universe was from all eternity — although he declares that, after having been neglected for many years, Spinozism "begins to prevail again." Mandeville himself was accused of being a follower of Spinoza (296).

- 532 **S[haftebury]**, Anthony Ashley Cooper, Earl of, and Denis **Diderot**. Principes de la philosophie morale, ou Essay de M. S***. sur le mérite et la vertu, avec des réflexions. Amsterdam, 1772. Frontispiece, 32 p., engraving, 335 p. 16 cm.

The *Principes*, originally published in 1745, is the first work of Denis Diderot (409). Largely a paraphrase of *An inquiry concerning virtue and merit* by Anthony Ashley Cooper Shaftesbury (1671–1713), the English philosopher, the book was written by Diderot while he was still a believing Christian. It demonstrates that virtue and belief in God are inseparable; but, as Vernière puts it, in the preface, where Diderot tries to separate the atheist from the Spinozist, the spectre of Spinozism appears (pp. xv ff.).

1773

- 533 **Cudworth**, Ralph. Systema intellectuale hujus universi, seu de veris naturae rerum originibus commentarii, quibus omnis eorum philosophia, qui deum esse negant, funditus evertitur. Accedunt reliqua ejus opuscula. Joannes Laurentius Mosheim . . . omnia ex anglico latine vertit, recensuit, variisque observationibus dissertationibus illustravit et auxit. Editio secunda . . . emendatio & auctior. Leiden: Samuel et Johannes Luchtmans, 1773. 2 vols. [3] l., 56 p., [1] l., 968 p.; [2] l., 922 p., [35] l. 27 cm.

Latin translation by Johann Lorenz Mosheim (260) of Cudworth's *The true intellectual system of the universe*, 1678 (30). The translator's notes contain additional references to Spinoza, most of them dealing with Spinozism before Spinoza (vol. 1, pp. 457, 599, 682 f.; vol. 2, pp. 74 f., 97, 246, 254 f., 526 f.).

- 534 [**Holbach**, Paul Heinrich Dietrich d']. Le bon-sens, ou idées naturelles opposées aux idées surnaturelles. London, 1773. [1] l., 11, 298 p. 19 cm.

This book is a popularized version of Holbach's *Système de la nature* (524/5).

- 535 [**Voltaire**, François Marie Arouet de]. Questions sur l'Encyclopédie, par des amateurs. Nouvelle édition augmentée. N. p., 1773. 9 vols. [2] l., 377 p.; [2] l., 388 p.; [2] l., 364 p.; [2] l., 380 p.; [2] l., 372 p.; [2] l., 351 p.; [2] l., 364 p.; [2] l., 371 p.; [2] l., 376 p. 18 ½ cm.